3:4

The CHURCHMAN

A QUARTERLY JOURNAL OF ANGLICAN THEOLOGY

VOL. LXIII. SEVENTIETH YEAR NO. 4

PREACHING

Rediscoveries about Preaching

The College of Preachers, Washington

Preaching for Conversion

Expository Preaching

Contemporary Commentary

Evangelicals and the Holy Communion

For complete list of contents see within

DECEMBER 1949

CHURCH BOOK ROOM PRESS LTD

DEAN WACE HOUSE, WINE OFFICE COURT, LONDON, E.C.4

1/6 *per copy* 6/- *per annum, post free*

THE BOOK *over Brazil*

Over forty-five million people live in Brazil, but then it is larger than the United States of America. A vast country of forest and mountain and great rivers, inhabited by aboriginal Indians, Spanish and Portuguese traders, Europeans from a dozen different countries all alike in need of the knowledge of God.

The Bible Society of Brazil, with the help of its parent Societies in Britain and America, distributes the Scripture in all the languages spoken there.

You can help this work through

THE BRITISH AND FOREIGN BIBLE SOCIETY

146 QUEEN VICTORIA STREET, LONDON, E.C.4.

THE CHURCHMAN

OCTOBER-DECEMBER, 1949

Contents

Vol. LXIII. No. 4. New Series

PAGE

EDITORIAL 195

THE ABIDING WORD
The Rev. Wm. Leathem, B.A. 197

REDISCOVERIES ABOUT PREACHING
The Rev. Professor Andrew W. Blackwood, D.D. ... 199

THE COLLEGE OF PREACHERS AND THE ART OF PREACHING
The Rev. T. O. Wedel, Ph.D. 206

EVANGELISTIC PREACHING
The Rev. Bryan S. W. Green, B.D. 214

EXPOSITORY PREACHING
The Rev. F. D. Coggan, M.A., D.D. 219

CONTEMPORARY COMMENTARY
The Rev. F. J. Taylor, M.A. 227

EVANGELICALS AND THE HOLY COMMUNION
The Right Rev. J. R. S. Taylor, D.D. 234

BOOK REVIEWS

Henry Townsend, *The Claims of the Free Churches* ... 240

T. H. Hughes, *The Atonement: Modern Theories of the Doctrine* 241

Margaret Sinclair, *William Paton* 242

Hans Lietzmann, *Beginnings of the Christian Church* ... 244

J. Lebreton, *The Life and Teaching of Jesus Christ Our Lord* 246

A. L. Drummond, *The Story of American Protestantism* ... 247

D. Elton Trueblood, *Foundations of Civilization* ... 248

SHORT REVIEWS

Walter Nigg, *Great Saints*; Stephen L. Caiger, *Lives of the Prophets*; A. C. Don, *The Scottish Book of Common Prayer*, 1929; Hereward Carrington, *The Invisible World*; W. S. Lilly, *A Newman Anthology*; H. R. Williamson, *The Seven Christian Virtues*; T. D. Atkinson, *Local Style in English Architecture.* 249

NOTES ON BOOKS RECEIVED 253

THE CHURCHMAN

Editorial communications, manuscripts, and books for review, should be addressed to : The Rev. Frank Colquhoun, M.A., 7, Wine Office Court, Fleet Street, London, E.C.4.

EDITORIAL ADVISORY BOARD

The Rev. G. W. Bromiley, ph.d.

The Rev. C. Sydney Carter, d.d., f.r.hist.s.

The Rev. F. D. Coggan, d.d.

The Rev. F. J. Taylor, m.a.

The Rev. Canon M. A. C. Warren, d.d.

The Rev. J. Stafford Wright, m.a.

CORRESPONDENTS

The Rev. S. F. Allison, m.a.

Col. J. N. D. Anderson, o.b.e., m.a., ll.b.

Dr. B. F. C. Atkinson, ph.d.

The Very Rev. S. Barton Babbage, ph.d. (*Australia*)

The Rev. L. W. Brown, b.d., m.th. (*India*)

The Rev. H. J. Burgess, m.a.(Ed.)

The Rev. R. J. Cobb, m.a.

The Rev. F. W. Dillistone, d.d. (*U.S.A.*)

The Rev. Canon T. C. Hammond, m.a.

The Ven. D. E. W. Harrison, m.a.

The Rev. G. H. G. Hewitt, m.a.

The Rev. J. P. Hickinbotham, m.a.

The Rev. H. A. Evan Hopkins, m.a. (*E. Africa*)

The Rev. Canon R. W. Howard, m.a.

The Rev. Canon T. W. Isherwood, d.d. (*Canada*)

The Rev. W. Leathem, b.a.

Mr. Albert Mitchell

The Rev. W. M. F. Scott, m.a.

The Rev. A. M. Stibbs, m.a.

The Rev. J. P. Thornton-Duesbery, m.a.

The Very Rev. J. G. Tiarks, m.a.

The Rev. L. F. E. Wilkinson, m.a.

The Rev. R. R. Williams, m.a.

Price : One Shilling and Sixpence

Annual Subscription : Six Shillings per annum, post free

Publishers :

CHURCH BOOK ROOM PRESS, LTD.

7 Wine Office Court, E.C.4.

Editorial

WITH its preaching, asserts P. T. Forsyth[1], Christianity stands or falls. And he adds, " With preaching Christianity stands or falls because it is the declaration of a Gospel. Nay more—far more—it is the Gospel prolonging and declaring itself ". For the Gospel, as Forsyth goes on to explain, is not a mere doctrine or statement or promise. " It is an act and a power : it is God's *act* of redemption before it is man's message of it. It is an eternal, perennial act of God in Christ, repeating itself within each declaration of it. . . . The gift of God's grace was, and is, His work of Gospel. And it is this act that is prolonged in the word of the preacher, and not merely proclaimed."

In a sense, these words may be said to represent the burden of Forsyth's masterly book, now republished, comprising originally the Yale Lectures on preaching for 1907. As we should expect, the author's approach to the subject is essentially theological. His concern is not for the preacher's art but for the preacher's message. In particular, he pleads for " positive preaching ", which can only emerge from a " positive theology ". The work was written, of course, at a time when theological liberalism was in the ascendancy ; that fact plainly underlies the whole of his argument. Yet what he has to say is no less relevant to our own day when, although liberalism is in decline, it is just as necessary for preaching to find its centre in the historic Gospel of the Cross, and for the preacher to distinguish between good news and good advice. " Positivity " means therefore for Forsyth, among other things, historicity. It means likewise the primacy of the " given ", that is, a Gospel of free, unmerited grace.

" The Gospel descends on man, it does not rise from him. It is revealed, not discovered, not invented. It is of grace, not works. It is conferred, not attained. It is a gift to our poverty, not a triumph of our resource. It is something which holds us, it is not something that we hold. It is something that saves us, and nothing that we have to save. Its Christ is a Christ sent to us and not developed from us, bestowed on our need and not produced from our strength, and He is given for our sin more than for our weakness." In clear, incisive words such as these, Forsyth is constantly calling the preacher back to the Gospel as the final and decisive " deed-word ", spoken by God in the life, death and resurrection of His Son Jesus Christ. He sees so clearly, and helps us to see clearly too, the futility of a merely " social " Gospel which is man-made and man-centred. The only powerful Gospel is the Gospel that is rooted in a theology of experienced grace. " We can never fully say ' My brother ! ' till we have heartily said ' My God ' ; and we can never heartily say ' My God ' till we have humbly said ' My guilt ! '."

Perhaps sufficient has been said to indicate that this is a big book, big in every sense of the word. It grapples with big themes : it faces big issues. No one who is called to the ministry of the Word could

[1] *Positive Preaching and the Modern Mind.* Independet Press, 10/6.

fail to read this work without gaining fresh insight into the nature of his calling and the content of his message.

Another book on preaching has been re-issued in a revised edition, *The Mystery of Preaching*[1] by Dr. James Black of Edinburgh, whose death was so recently announced. It has this in common with the previous work, that it originated in a series of lectures on preaching, namely, the Warrack Lectures of 1923 ; but in almost every other respect the book presents a striking contrast to that of Forsyth's. Whereas the approach of the one is theological, that of the other is technical. Dr. Black sets out with an eminently practical purpose in view : to offer guidance and advice to men training for the ministry with regard to the preparation, construction and delivery of their sermons. And almost without exception what he has to say is genuinely helpful, being characterized by an abundance of common sense, good humour and shrewd judgment. Its value is enhanced by the fact that it is based upon the writer's own life work as a preacher and freely illustrated from his personal experience. Perhaps one quotation may be permitted, if only to show that in the fundamental matter of theology Black is very much of one mind with Forsyth. " Use fear, gentlemen, healthy fear : and preach ' sin '. Sin in its protean forms is the world's big fact. It is so big that it takes a Cross with a Christ to measure it. You will never save a man by making his sin a casual thing, something a little regrettable, or as an ordinary process through which, by experiment, a man climbs to higher things, a thin gospel of ' good in the making '—mankind falling upwards. That may be fashionable to-day, but its condemnation lies in the fact that it leaves the world untouched and unredeemed."

. . . . .

Among the articles that follow in this issue, dealing with the subject of Preaching, we are particularly glad to welcome contributions from two distinguished American scholars. Dr. T. O. Wedel is Warden of the College of Preachers, Washington Cathedral, and Dr. Andrew W. Blackwood is Professor of Homiletics in Princeton Theological Seminary, New Jersey. The other articles on the same theme consist of a brief devotional study by the Rev. W. Leathem ; an article by the Principal of the London College of Divinity on Expository Preaching, dealing with the modern background of the expositor's task ; and a challenging call to Evangelistic Preaching, by the Rector of Birmingham. The article by the Bishop of Sodor and Man on " Evangelicals and the Holy Communion " is the substance of a paper read earlier in the year at the Oxford Conference of Evangelical Churchmen.

[1] Published by James Clarke, 6/.

The Abiding Word

(1 Peter i. 23-25)

THE Bible is our contemporary. It is as up-to-date as the stop-press column of a modern newspaper and more pertinent than the leading article.

The present age is marked by uncertainty and insecurity. Man's latest major discovery has robbed us of the last crumb of comfort. The fear prevails that the worst—if there is anything worse than the present suspense—may happen any time. As with existence so with values. The absolute standards have departed. Man is cut adrift from his former anchorages and is cast upon a tractless ocean without chart or compass. Good and evil, truth and error, are only relative terms. Everything is open to doubt or denial.

But this condition of things is not wholly new, nor are we left entirely without illumination amidst the thickening gloom, or completely bereft of rock under our feet amidst the universal shaking. God has spoken, and His Word, written *for* such a time as this—and frequently *in* similar circumstances—offers sufficient light and a sure foothold on the pathway that leads to the City which has foundations, whose builder and architect is God.

Concerning this abiding Word St. Peter says that *it abides because it is wholly other than all other "words"*. It is God who is shaking the nations. Therefore it is evident that when all things tremble and disintegrate He is immune who Himself shakes all things. The Word which He speaks is settled in heaven, above and beyond the devastations of earth. It comes to us as something wholly other than our own best thought—as far removed as heaven is above earth and as east is from west. It comes *to* us but it is not *of* us. It is not merely our sense of what is fitting dressed in a religious euphemism. It is the declaration of Him who is the Lord and who changes not. It emphasizes its uniqueness as proceeding from Him who is Lord, and beside whom there is no other. Quoting a prophet who witnessed in circumstances strikingly similar to our own, the apostle sets forth the abiding quality of God's utterance in contrast to the transitoriness of man's words and works. The one withers and fades whilst the other remains eternally stable. From the disappointing "word" of power politics and the frightening "word" of modern science we turn to the heartening and strengthening Word of the Lord which alone bears authentic "good news". To seek our salvation in a Rock that is higher than our best self is a wisdom that has been attested by those in every age who have confessed, "O Lord, in Thee have I trusted. I have never been confounded".

Furthermore, he says that *this Word of the Lord receives its fullest expression in the Gospel.* God has spoken on many occasions and in a variety of ways (Heb. i. 1). These fragmentary words have been true expressions of His mind and will. Their incompleteness and the earthen vessels in which they are brought to us must not blind our eyes

to the inestimable worth of the treasure they contain. They were, and are, authentic words of God. But they were incomplete, and were constantly stressing their own incompleteness. They were ever looking forward to fulfilment in the final Word. In God's Son this word of fulfilment and finality has been spoken. He is God's last word to man. The Written Word becomes fully articulate in the Living Word, who is Himself the unchanging Word, the same yesterday, and to-day, and forever. The eternal Word comes to us as flesh of our flesh and bone of our bone. *God* was in Christ reconciling the world unto Himself. In Him *all* the promises of God are yea and amen.

Again, *the Abiding Word is mediated to us in Preaching.* The mysteries of incarnation and atonement are not merely historic facts and abstract doctrines, but immediate and living realities. They are carried forward into our present situation and confront us in the word of the truth of the Gospel on the lips of its living witnesses. The Living Word, portrayed in the Written Word, comes face to face with us in the Preached Word. Here, perhaps, more than elsewhere do we approach the idea of an extension of the Incarnation. Christ is present in the Church's proclamation of the Word. Herein is the dignity of the preacher's calling revealed—not to spin fine webs of human thought but the offering of Christ to sinful men by a sinful man. Moreover, in this we also recognise the solemnity of hearing the Word preached in the power of the Holy Spirit. It is imperative that we should take heed *how*, as well as *what*, we hear. It was in this light that the Reformers saw what constituted true apostolicity, and thus they set the preached Word at the very centre of worship. "God was in Christ"—that is the essential Word. "We beseech you in Christ's stead"—that is its present expression.

Finally, *the Word authenticates itself in the believing heart.* Eternity is the true home and the native air of the Word. But in incarnation the Word became flesh and made this sin-stricken earth His home. By Death and Resurrection and Ascension and by the gift of the Holy Spirit He is present wherever the Word of the Gospel is preached. From all who hear the message He demands a response, and to all He offers a gift. Because begotten of corruptible seed, man by his first birth is doomed to die. In receiving the Abiding Word he is begotten again unto a living hope, being born a second time of incorruptible seed. Thus in the process of salvation the Word comes out from eternity into time, and through the medium of preaching enters into the inner man of the heart. Here the Word of Christ wills to dwell richly, and in the present distress to bear witness to the fact that *nothing* can separate us from the love of God which is in Christ Jesus our Lord.

WM. LEATHEM.

Rediscoveries About Preaching

By The Rev. Professor Andrew W. Blackwood, D.D.

PREACHING stands higher in the esteem of churchmen to-day than at any time since the turn of the century. Forty years ago I was ordained. More than half of the intervening years I have spent in teaching ministers of tomorrow. Especially in recent days I have noted five trends that make me hope for better preaching in years to come. If anyone felt disposed to look on the darker side of things he could point out ways in which pulpit work still falls short. As a man grows older, however, he ought to think much about Carlyle's "Everlasting Yea." So let us consider five ways in which preaching tends to become relevant to the needs of our day. Since no one of the five seems wholly new, we may call them rediscoveries.

I

At many a divinity school note the rediscovery of the preacher. In the eyes of both professors and students he bids fair to become the most important figure in the Protestant Church. His work in the pulpit seems to many of us the most important thing he does for God and men. Forty years ago a teacher of practical theology in the States would scarcely have made such a claim. In those days many of us kept trying in vain to discover or devise acceptable substitutes for preaching as the main concern of the parish minister. Now we know better. In every divinity school abreast of the times, this rediscovery has begun to affect each of the major departments.

Let us begin with the teaching of theology. Contrast the methods of instruction to-day with those of forty years ago. For example, listen to Professor H. H. Farmer, of Westminster College, Cambridge. As a professor of theology he has written one of the ablest modern books about preaching. In the first chapter, and in the opening paragraph, this divine speaks to students of theology. Other theologians, such as Dr. F. W. Dillistone, would agree heartily:

> "If one were asked to indicate in the briefest possible way the most central and distinctive trends in contemporary Christian theology, one would be tempted to answer, 'The rediscovery of the significance of preaching'."[1]

Most professors of the New Testament would agree with Dr. Farmer. To many of us Professor C. H. Dodd, of Cambridge University, stands second to none in this field. In his book, *The Apostolic Preaching and its Developments*[2], he has led readers everywhere to look on the apostles first of all as preachers, and on the New Testament as largely the fruitage of apostolic preaching. This book also throws new and welcome light on other things practical, notably evangelism.

Old Testament teachers have followed George Adam Smith and other British scholars in making a similar rediscovery. These scholars

[1] See *The Servant of the Word*, by H. H. Farmer.
[2] Hodder, London, 1936.

look on the prophets as the mightiest men of the olden time, and first of all, as preachers. Dr. Raymond Calkins, of Cambridge, Mass., has sent out an able work on *The Modern Message of the Minor Prophets*[1]. In the spirit of this and other current books we often sing at an ordination service a hymn by Denis Wortman, "God of the prophets, bless the prophets' sons." In that prayer set to music we ask the God of wisdom to make the ordinands first of all preachers.

Church historians have made a similar rediscovery. At Duke University Professor Ray C. Petry has issued in translation a substantial volume of medieval sermons, under the strange title, *No Uncertain Sound*[2]. He rightly insists that both teachers and students of preaching ought to know its history, not least during the Middle Ages. Forty years ago a professor of church history in the States would have had difficulty in finding a publisher, and a publisher would not have expected such a volume to pay the cost of production. How the times do change, and often for the better !

Only one department remains, and that the practical. In most divinity schools of other days this seemed much the weakest part of our seminary work. Now we practical men give thanks that our colleagues no longer look on the study of preaching as almost a waste of time, and on practical theology as a sort of comic supplement to the curriculum. In fact, we hope to see the day when they will look on some of us as intellectually their equals.

II

In the pastor's study, note the rediscovery of the teacher. Forty years ago professors and students thought about preaching largely in terms of great sermons, or else as pulpit oratory. Now the man in the pulpit tends to look on his work there as the interpretation of life to-day, in light that comes from God to-day. This rediscovery of an old truth has come partly because of World War II. There our chaplain sons found among Protestant young men an appalling degree of religious illiteracy. Hence one of our ablest preachers and writers, Dr. Bernard Iddings Bell, reports many a returning chaplain as declaring :

> "If ever I get back into a parish again I shall teach and teach and teach. Everything that goes on that does not teach I shall regard as superfluous. I shall not call except to teach, nor preach except to teach, nor pay attention to guilds except to teach, nor go into a vestry meeting except to teach."[3]

From a different point of view many of our laymen sense the need of a popular teaching ministry, especially in the pulpit. They have enjoyed the sort of inspirational messages they have often heard during the last generation or two. Even so, many laymen now insist on bringing their brains to church, and on keeping them busy there. They wish to know what modern men and women should believe ; how they ought to live, and what they can hope for amid these dreadful

[1] Harper, N.Y., 1946.
[2] Westminster Press, Philadelphia, 1948.
[3] See *The Christian Century*, Chicago, October 11, 1944.

days. Something of their feeling appears in a book by a seminary professor of sociology, Murray H. Leiffer, of Chicago.[1]

This book grew out of the replies to a questionnaire that the professor sent to Methodist laymen throughout our Middle West. Four out of five of those laymen expressed a desire for sermons from the Bible. One response seems typical of many : " We want well-prepared, well-presented sermons, mostly biblical in nature." They make clear, however, that they desire no post-mortem preaching. They wish the man in the pulpit to present the truths and the duties of the Bible in the best terms of our day, and then to show what practical difference these teachings ought to make out on the farm or up in the office, here and now. In short, more of a popular teaching ministry !

In order to do this kind of pulpit work many returning chaplains have come to our divinity schools for " refresher courses." Never have so many mature men crowded into our classrooms. Never have our students shown so much concern about " what to believe," and " what to preach." Now that these men have been going out into parish work they have begun to set forth Christian doctrine in terms of to-day. For various reasons they have found the task both difficult and fascinating. They have met the difficulty of translating theological abstractions into the " plain talk " of the man in the street. They have also tasted the joys of feeding minds and hearts with something more satisfying than the inspirational talks of days before World War II.

The same holds true of sermons about Christian ethics in terms of to-day. Partly because of the War, pastors everywhere find a host of lax ideas about gambling and relations between the sexes. These young interpreters may not talk much about the Social Gospel, under that heading, but they feel a concern to make every community a worthy place to rear little boys and girls. These pastors also wish men and women of every race to share equally in the bounty of God's good earth, and to bask equally in the sunshine of His favour. Difficult as these interpreters find the task of dealing with Christian doctrine, still harder do they find that of setting forth Christian duty in terms of to-day. But when has the difficulty of a task prevented a brave man from doing his duty ?

The resulting sermons about what to believe and how to live often leave much to be desired. When a young man engages to deliver at least one teaching message every week—except during the mid-summer holiday season—he soon finds that he needs something he has not received in school. He needs to know God, and to understand people, as neither God nor men appear in many of our books and in much of our teaching. Somehow or other he must learn with Ezekiel of old how to make dry bones live and march.

III

In the Church at large behold a trend that seems to many of us the most important of all. Note the rediscovery of the Bible. This we have already seen in passing, and we shall continue to refer to it, for

[1] See *The Layman Looks at the Minister*, Abingdon-Cokesbury Press, New York and Nashville, 1947, p. 50.

it has to do with all the other aspects of the present subject. Forty years ago at the divinity school we devoted much attention to the Holy Scriptures. Rightly we sought to discover who wrote the various portions, and many other facts of both the higher and the lower criticism. Now we insist that with these tools in hand the young minister ought to become an interpreter of the Book. Alas, many an older minister discovers that he never has learned how to preach from the Bible. "With joy shall ye draw water from the wells of salvation." Yea, verily; but "thou hast nothing to draw with, and that well is deep." Note here "the preacher's forgotten word, How?"

According to Dr. W. R. Matthews, Dean of St. Paul's:

> "The whole Christian faith has to be thought out again in the light of the new knowledge and has to be stated in terms more intelligible to the man of to-day. Nothing could be more evident to the one who moves about among his fellows than that, to the majority of them, the traditional phrases and concepts of theology are almost unmeaning. They ring no bell in the thinking of our contemporaries. The first necessity for any Christian advance is to make clear what Christian belief means and what kind of life it involves. . . . We need preachers who could do for this generation what Robertson of Brighton did for his."[2]

What did Robertson preach, and how? During his six years at that seaside resort young Robertson preached regularly from the Bible, always in terms of his day. In the morning he would take a text, and deal with it in its setting. At the second service he would single out a longer passage. In true expository fashion he worked his way through Genesis, Samuel, the Acts, and Corinthians.

Whatever the biblical source of the sermon, that young interpreter used it as a message from God to the friends in the pews. Thus he ministered both to the élite, such as Lady Byron, and to the common folk, including many housemaids. During the past hundred years he has become probably the mightiest influence for good in the pulpit of the English-speaking world. His *Sermons*, four volumes now available in one, afford young students of preaching a succession of object lessons showing how to use the Old Book in meeting the needs of men and women.

Not every young pastor has made this rediscovery of the Bible as an inexhaustible source of materials for sermons to-day. Many clergymen, some of them old enough to know better, keep scurrying hither and thither in quest of something to preach. They attend conferences and devour books, in the hope that someone will uncover a lode of preaching ore, and perhaps do all the spade work that enters into the making of a sermon. Such dealers in second-hand goods know little about the joys of the man who fences off a part of the Bible and then does his own digging.

Over at Princeton University the newer buildings resemble those at

[1] *Strangers and Pilgrims*, Nisbet, London, 1946, p. 6.

[2] See *The Soul of Frederick W. Robertson*, by my son, James R. Blackwood, Harper, N.Y., 1947.

Oxford. The stone all comes from a quarry here in town, within a mile of the University. Nowhere else could the architects and the contractors find stone that would lend itself so admirably to the needs of those edifices. Forty years ago, alas, other men erected on that campus a number of structures that do not compare with the recent buildings. For those older halls the men in charge imported stone from another state. All of this suggests a lesson for the young minister ; but in one of those older buildings the late Henry Van Dyke used to insist that a wise man never tells a tale without having in view a moral, and that he never has to tag the moral on at the end of the tale.

IV

The next rediscovery may seem anti-climactic. Even so, it calls for attention. In the place of worship note the hearer ; that is, the friend in the pew. (We ought also to think about him at worship, and about the sermon as a part of public worship, but that would lead us into fields where the readers of THE CHURCHMAN have much to teach many of us over here.) In earlier days we thought of preaching as " truth through personality." The teaching of the subject had to do mainly with the substance of the sermon and the personality of the preacher. If the man in the pulpit stressed the former, he strove to become a sermonizer ; if the latter, a pulpit orator. Consciously or unconsciously, one man preached for the salvation of his sermon, and the other for the prestige of the preacher.

At last many of us have begun to rediscover what we never should have forgotten : the preparation of a message for the pulpit ought always to begin with a sense of some need that fills the heart of the friend in the pew. Of course, the man in the pulpit ought to preach about God in Christ, whom we mortals know through the Holy Spirit. At the same time the interpreter ought to sense the needs of the world for which the Redeemer died, and over which He longs to rule. All of this ought to relate itself to the interests of the lay hearer. At times the pulpit may deal with world brotherhood or world peace, the Christian cure for race prejudice or the Bible antidote for fear. Whatever the issue, the man in the study ought to put himself in the place of the friend who will sit in the pew next Sunday morning, and listen for a word of hope from the written Word of God. For this point of view hear Dr. George A. Buttrick :

> " ' If religion ends with the individual, it ends.' Verily ! But if it does not begin with the individual, it never begins, and has no being. The seed of all things human is selfhood. Personality is the pole around which the electrons of the social life revolve."[1]

In the proper sense of the words, the best preaching of our day has become hearer-centred. In other days a pulpiteer may have thought of himself as a central sun, with the lay officers and the common people as a lot of satellites. If so, he may not in youth have heard the warning of James Denney at Glasgow : " No man can bear witness to Christ and to himself at the same time."[1] To-day a self-respecting

[1] See *Jesus Came Preaching*, Scribner, N.Y., 1931, p. 115.

preacher calls no special attention to himself. With the late Charles E. Jefferson the interpreter feels that the best speaking voice never is heard. A man prepares the sermon and then delivers it so as to guide the hearer in doing the will of God.

All of these matters have much to do with psychology. Partly for this reason Dr. Harry Emerson Fosdick has written about them with practical wisdom. In *Harper's Magazine* for July, 1928, he published an article that has done much to change the trend of preaching in the States. Under the heading, "What is the Matter with Preaching?" he called for "co-operative" pulpit work. By that he meant "animated conversation" that consists in talking things over with the friend in the pew. This kind of sermon has to do with a problem that concerns the hearer to-day, either at his work or at his fireside. The problem may seem vast, but the interpreter shows how it relates to the individual to-day.

This rediscovery has come in part because of the emphasis on pastoral counselling with burdened souls, one by one. In the latter part of that magazine article Dr. Fosdick speaks about "the final test of a sermon's worth: how many individuals wish to see the preacher alone?" How many of the hearers long for more light and leading about the truth or duty that shone out through the sermon? From this point of view, how many of us preach effectively? If we do not, as a rule, perhaps we have never learned from the Lord Jesus the "art of plain talk." "He that received the seed into the good ground is he that heareth the word and understandeth it" (Matt. xiii. 23).

V

In the pulpit note the rediscovery of the speaker. By this I mean the pastor who delivers the message. As a teacher of homiletics, and not of public speaking, I believe that the popular effectiveness of many a sermon depends more largely on the delivery than on anything else. The value, under God, lies chiefly in the truth from the Book and also in the spirit of the interpreter, but the effect on the hearer depends largely on the skill of the speaker. This fact our divinity schools have begun to rediscover. They no longer look down on the professor of public speaking as an inferior teacher who has no right to sit at the main table.

Our laymen have become increasingly critical of sermon delivery. As a witness, hear Bishop Fred P. Corson of the Methodist Church. In the Philadelphia area he has jurisdiction over more than a thousand ministers and pastoral charges. He says that laymen object to preaching mainly for three reasons. First, and most of all, because of weakness in delivery; also because of undue sameness, or lack of variety; and because of weakness of style. Often these faults go together. If anyone wished to ascertain the reason for much non-attendance at church, he might find that men object to the way the parson delivers his message. In almost every city they flock to hear the man who can say: "The Lord God hath given me the tongue of

[1] See *Studies in Theology*, Hodder and Stoughton, 1895, p. 161.

the learned, that I should know how to speak" (Isa. l. 4, a free rendering).

Why do the laymen of to-day feel more critical about preaching than the hearers of other days? Partly because of the radio. During the War they could sit at home and hear Mr. Winston Churchill, Madame Chiang Kai-shek, or President F. D. Roosevelt. To-day over the air anyone can listen to metropolitan divines who know how to speak. Now that television has been coming into home after home, the local pastor must also meet that form of competition. Even if he loves the Lord and loves the Book, if he loves people and loves to preach, still he should know how to speak. Otherwise more than a few of his own church members will give the House of the Lord "absent treatment." On the other hand, if the man in the pulpit has mastered the fine art of public address, he need not fear the competition of any brilliant stranger who speaks over the air from a distant city. In time the local pastor may even learn to thank God for the radio and for all it has done to make his lay friends love the right sort of public speaking.

In view of all these facts and trends, what shall we conclude? We have been listening to voices more than a few. Now let me speak out of my own heart. As a friendly observer of pulpit and pew I feel that the time has come for a revival of preaching as the finest of all the arts. Looking out over the Church, both at home and abroad, I believe that the day of better preaching has already begun; but I hope that we who teach in divinity schools shall not rest content with the sort of Lilliputian advances we have made in recent years. What then can we do to ensure better preaching in the Church of tomorrow? I speak mainly about my homeland, but I have reason to believe that much the same conditions prevail over in Britain.

Let us begin by strengthening our schools of theology. This should hold true in every department, and most of all in the practical. In many a divinity school the ablest teachers occupy other chairs. For example, two of the leading ecclesiastical statesmen in one of our major denominations recently told me that none of their seminaries had been doing a first-class piece of work in homiletics. Who can wonder? Often we elect to this chair a man of middle age, gifted as a preacher, but with no experience in the classroom, and no mastery of church history as it relates to preaching. For some strange reason, the man who excels as a concert singer, or in any other art, scarcely ever knows how to teach others in his chosen field. Prudence forbids me to point out examples of this fact as it applies to preaching. Of course, anyone can think of occasional exceptions.

Let us also insist that our divinity schools improve their methods of teaching the ministers of tomorrow. In other days we looked on homiletics as a science which called for lectures, largely abstract. To that method of approach some of us attribute the low estate of many a pulpit to-day. With wooden ways of teaching, should we not expect wooden ways of preaching? To-day many of us have begun to rely largely on the sort of methods that wise men use in teaching any other art, such as painting, or sculpture. The professor has the students work in the presence of masterpieces, one at a time. In like manner

we lead a young man to study the sermons of Robertson, or Brooks, or some other master. Then, too, the up-to-date teacher relies largely on man-to-man coaching. In short, no one has yet discovered an easy way of preparing a young man to preach the Gospel.

At the same time we should encourage and help ministers out on the field. Judging from letters that come to me from the British Isles, young men on both sides of the water feel that they ought to become better preachers. They ask, "How?" In answer no one can lay down rules, but still I can hold out hope. Up in Kilmany did not Thomas Chalmers learn to preach after seven years of "pulpit work" as ineffectual as "the quacking of ducks on a mill-pond"? Out at Indianapolis did not Henry Ward Beecher learn to preach in a far different fashion? Neither pastor left his home. In like manner, any young minister whom the Lord has called to preach can learn how. "He that willeth to do His will shall know."

Who then will join me in beseeching the Lord to raise up a generation of ministers who will do for our time what young Robertson did in Brighton a hundred years ago, and what Phillips Brooks did in Boston in the days of our fathers and mothers? Why not prayerfully lay plans for training young custodians of God's super-atomic power? At last we have discovered that no one but the Almighty can meet the needs of our age, and that He chooses to do so largely through the preaching of the only Gospel that can transform a man or a church, a nation or a world.

"Ye shall receive power when the Holy Spirit is come upon you, and ye shall be witnesses unto me."

The College of Preachers and the Art of Preaching

By The Rev. T. O. Wedel, Ph.D.

THE College of Preachers of the Washington Cathedral in America's capital city boasts of being a unique institution, although daughter or sister institutions are being founded here and there, and are sharing with us our peculiar vocation. The College of Preachers probably has the distinction, however, of being a pioneer in its particular field of academic endeavour.

This is no place for a history of the College or the moving story of its founding. Nor shall I discuss the details of its liturgical and prandial routines. Suffice it to say that, since its inception some twenty years ago, it has maintained, with only a few minor changes, a pattern of disciplines once inaugurated by a master pedagog, the College's first Warden, Bishop Philip M. Rhinelander. Within a setting of worship (including a daily half-hour meditation), groups of clergy, numbering from 25 to 30, invited from all sections of the country, spend from a Monday to a Saturday in submission to the College's admittedly strenuous schedule. Morning and evening sessions are in the hands

of a visiting leader, the morning academic session consisting of an hour's lecture in a formal classroom, a second hour of seminar discussion of the lecture (the group having been sub-divided into small sections), and a third hour during which the seminars report back to the leader, with resultant, always vivid, dialectic. This combination of lecture stimulus and listeners' honest reaction ought to recommend itself to pedagogic practitioners who have learned from modern psychology the value of response and participation in the learning process. We here at the College of Preachers have come to believe in it as invaluable.

The preaching disciplines, which after all are to occupy the centre of the scene for the week's work, come in the afternoons. Before these receive detailed discussion, however, a further comment may prove of value regarding the morning and evening lectures. An outsider might readily voice the expectation that a lecture series, for an institution devoted to preaching, would best fulfil its function if it dealt with the art or science of homiletics as such. There are, indeed, a few masters of the pulpit, or professors of homiletics, who are excellent for the needs of the College—particularly notable preachers who share with the men their life in their homiletic workshops. But failures in this type of lecture series are surprisingly conspicuous. Our experience at the College, in fact, can suggest the need of questioning the value of theoretical homiletic pedagogy. How *can* the art of preaching be taught? Must the "what" of the sermon become clear before the "how" can be profitably dealt with? Or, as in training in some of the other arts, is training in the art of preaching possible only by way of practical trial and error? At any rate, though notable exceptions occur, our best conferences, judging by the test of over 500 in the course of the College's history, are those in which a theologian or biblical scholar brings forth his garnered insights into the content of the gospel, but with the preacher's needs as he has to wrestle with that gospel in the pulpit kept in mind. The preacher's greatest need and hunger is for what, in the jargon which life at the College engenders, we sometimes call "homiletic theology." But it is *theology*. On this topic more will be said later.

Our afternoon sermon hours, however, are preaching sessions pure and simple. Some five or six sermons are preached each afternoon, each smaller seminar group listening to the sermons preached by any member of his group, several of these preaching sessions thus being scheduled simultaneously. The phrase "on the job training" has become current in America since the war, describing the kind of schooling in practical skills for which our Veterans' Administration provides government funds for former members of our armed forces. The phrase accurately describes the form which homiletic pedagogy assumes at the College. After a sermon has been delivered in one of our chapels, with a minimum liturgical setting, the group sits down in a seminar room for critical discussion. No holds are barred, except those dictated by Christian courtesy, and by at times very needful charity. A member of the College staff acts as moderator and chief critic. I, myself, stand aghast when I think that, in my own eleven years at the College, I have listened to and have presumed to judge literally

thousands of the sermons preached by my clerical brethren. To be a thus "bepreached" Christian is, as I frequently confess to a conference group, very hard on one's personal religion!

What results from all this avalanche of sermons and sermon listening? The clergy who pass through our College disciplines, many of them repeatedly, would have to speak for themselves. Judged by their rhetoric of gratitude, they profit greatly. At times even parishioners offer testimony of a redeemed pulpit, though it stands to reason that the unhappy mannerisms or theological heresies of a lifetime are not cured in a single short week of even the most searching self-analysis before the mirror of criticism. I cannot speak for our graduates. I must limit myself in this essay to comment on the impressions made on me as listener and critic.

I

One of the most important results of our "on the job training" derives from the group experience as such, quite apart from the homiletic instruction involved. We submit ourselves to group judgment. Our faults are laid bare. They lie bare for anyone to see anyway, of course, but here they receive verbalization. False pride is exposed, false humility is equally scored, slipshod grammar receives comment, sentimental rhetoric is given short shrift, superficial scriptural exegesis is detected. For many a priest all this exposure of his nakedness is a harrowing experience. Never before, not at least since seminary days when the camaraderie of dormitory life had brought with it frank mutual criticism, has the poor fellow, now a "parson of the town" and the respected rector of a parish, been so humiliated. We speak, in our sermons, of "bearing one another's burdens," including the burdens of weakness of character and failings in our vocation, but Christian *koinonia* rarely, if ever, is practised literally. The whispered negative judgments of our parishioners seldom come to our ears. Even a wife, gifted with insight, holds tongue in leash. Her vocation is that of encouragement rather than its opposite—and where is the priest who does not live, if he is not on his guard, in a perpetual mood of discouragement and self-depreciation? Hence, a sermon session at the College can be, and often is, for the preaching candidate, a blow to self-esteem which can rob him of his courage for the morrow.

And yet—with very rare exceptions—the ultimate effect is just the contrary. That fact is for me a source of continuous amazement. Contemporary psychotherapy is discovering the value of what it calls "group therapy". We at the College have evidently practised "group therapy" for decades. "My sermon, I see clearly now, was pretty poor stuff. It was disorganized, its real message buried in a mass of undigested rhetorical baggage. My delivery was lifeless and my voice nervously pitched too high. Why in the world did I ever pick on this fossil out of my 'sermon barrel' for this shameless exposure? Or why did I ever think that a few bright ideas discovered on a lazy Tuesday morning would make a fit 'word of the Lord' when hurriedly pieced together and furnished with a text and put on paper during a hectic Saturday?" Thus may run a typical soliloquy

of humiliation. But then the victim discovers that the others in the group are subjected to a similar, and possibly even more painful, analysis—one in which he, now an alumnus of shattered pride, can play the role of critic, noting faults which are pitifully clear precisely because he has seen them in glaring light in his own pulpit performance. By the second or third afternoon of these sermon disciplines, the group has become a fellowship of humiliation, and, what is more, a fellowship of repentance. And in that experience one of the deepest paradoxes of the gospel comes to life. Coming into judgment is at the same time entrance into grace. Judgment means that some one takes our failings seriously. Some one cares. A Christian fellowship cares. And the joy of fellowship on this deep level outweighs all the pain of humiliation.

" Dost thou open thine eyes upon such an one, and bringest me into judgment with thee? " Thus Job once made the great discovery of the paradox of judgment in his dialogue with God—a foretaste of the paradox of justification by grace which is the incomparable glory of the New Testament gospel. Despite the sting of shamed pride, joy in experiencing a fellowship of the Holy Spirit—an experience all too rare even for those in priest's orders—turns some of these sermon disciplines into hotbeds of charity. Feelings of inferiority are transmuted into courage. Many a victim of the corporate judgment encountered at the College has testified that, his failings forgotten, he has entered his pulpit the following Sunday with a rekindled fire burning in his bones.

Nor is the value of these sermon hours restricted to the preacher's insight into his own talents and weaknesses. The mere listening to sermons is itself of equal pedagogic profit. Some one has defined the art of teaching—the preaching art being parallel—as the art of " imagining ignorance ". The preacher must be a good " money changer ", translating the vocabulary of the Kingdom into language understanded of the people. The preacher needs discipline in what we at the College have come to call " listening psychology ". As a listener to the sermons preached, the priest is directed to imagine himself to be a typical layman in the pew, preferably a half-converted layman. Let him indulge in such a " role playing ", and then ask himself : " What does this sermon being preached really mean to me? Is it over my head? Does it convince? Can I, at its close, summarize its structure? Can I even recall the text? " Listening to a sermon is discovered to be strenuous business. A gulf far too often yawns between a sermon structure clear in the preacher's mind and that structure after it has passed from pulpit to pew and is reconstructed in the listener's mind. How much of a sermon is competently remembered even after a lapse of half an hour? Many a preacher who tries himself out as a listener goes forth with sympathy in his heart for his longsuffering parishioners ! Memory, he discovers, is a frail power in man's psychological equipment. The discipline of listening to sermons, to cite one concrete lesson almost uniformly driven home, will cure most of us of the use of much poetry in our pulpits. Poetry is language so condensed that even slow delivery rarely implants more than a phrase or two, or a vague impression of a mood, in the hearer's

consciousness. The preacher thrills to it, since he receives it by both ear and eye. But the listener is usually hopelessly at sea. One of the masters of the preaching art, when leader of one of our College conferences, confessed that he found it unwise ever to cite more than two lines of a poem. Thus employed, poetry can, indeed, be extraordinarily effective. But, so he would advise, a prose paraphrase, in the preacher's own words, of the body of the poem, with a two-line direct quotation, is more effective than long citations.

II

I turn now to a few further insights to which long experience in our homiletic workshops gives rise. Regretfully, I must speak in the first person. I cannot testify for our College alumni. I am, indeed, under the further embarrassment of exposing our failings rather than our triumphs. A critic almost inevitably becomes professionally censorious. His insights take the form of *don'ts* rather than of positive wisdom, though the latter need not be wholly absent. Comfort may come from the fact that even the Ten Commandments emphasize negative precepts. Preaching, as all life, requires the discipline of Law.

One of the most vivid convictions regarding the art of preaching which has come to me concerns the topic of sermon structure already mentioned. How few are the sermons which are built on a firm structure ! I use the word " structure " in place of the word " outline " advisedly. Most sermons do have a kind of outline. One of the most common types of outline is that found in the " clothes-line " sermon. A central theme runs through it. As a clothes-line unifies a heterogeneous series of garments hung up to dry, so the theme brings a kind of unity to the sub-topics of the sermon. But the sermon cries out for architectural structure. The arrangement is casual and not climactic. The preacher has shirked the task of working on his material long enough to order it. Even the text has frequently been pinned onto his clothes-line at the last moment, or is hung there at the outset, but is then forgotten until a bad conscience compels repetition in the closing paragraph. The best cure for the unstructured sermon is a return to the Bible, to expository preaching. (Have we the right, in all conscience, to indulge in any other kind of preaching ?) Let the preacher wrestle honestly with almost any text of Holy Scripture, encouraging *it* to speak its message, and structure is almost inevitable. The reason is simple. The Bible speaks out of an already structured view of God and man, law and grace, judgment and forgiveness. Illuminate a text in its setting in the Bible. A structured sermon will almost certainly result.

In this matter of a sermon outline, some homiletic textbooks are much to blame. We are told that preparation of the sermon *begins* with an outline. Nonsense ! The outline, or preferably the structure, emerges only at the end of the process. We begin with chaos—a chosen text or longer Bible passage, collateral texts, the garnerings from concordance and commentaries, glimmering bits of insight as to applications to contemporary life, parables and analogies. A good sermon grows only in the soil of the preacher's meditative hours.

If he yields himself to the wooing of his text, subconscious fashioning of his sermon will precede conscious verbalizing. At long last a structure emerges. This can, at times, be very simple—the so-called sonata structure, for example (introduction, theme, variations on the theme, coda). It is not meaningless that the tripartite division of a sermon has been long traditional. There is nothing better. The gospel is always paradox. And a paradox yields itself best to threefold development. The important point is, however, that the structure of the sermon *is* the sermon. It is what sermon preparation works *toward*, not *from*. The issue of written sermon or outline sermon is relatively unimportant. Homiletic experts have probably argued this dilemma from the days of St. Paul to our own. I see no reason why the preacher should not become proficient in both forms of delivery. There are occasions when anything short of a complete manuscript is unworthy of the solemnity of the service. There are other occasions when the preacher must speak forth his message even without vestments or pulpit desk.

Much could be said on the subject of sermon delivery—the use of the voice, to cite one instance. At the College of Preachers, a voice instructor has been a member of the staff from the beginning. What listening agonies could be avoided if preachers would be humble enough to profit from experts in voice culture ! It may be of interest to note that the most common fault to be found in our use of the voice is that it is pitched far too high. It is as if the lower strings of a violin were allowed to rust, since they are not used. Is it fanciful to trace the cause of this misuse of the voice to lack of faith—want of faith in ourselves, which, in turn, means want of faith in God ? When we are poised and at peace within, our voices naturally fall into the warm, lower tones. When we are victims of pride, and of anxiety, they grow tense and the pitch rises. The preacher's voice is itself a symbol of his faith in Him who could counsel us : " Be not anxious—even when you stand in the pulpit and speak in My holy Name ".

Sermon criticising at the College, as the reader may suspect, becomes a homely affair. We detect slipshod diction, windy gesturing, or an unsure stance. An intra-mural vocabulary of criticism has grown up in the College, descriptive, in not overly dignified fashion, I fear, of common faults. Such is the phrase " chicken-drinking ", for example. It employs a barnyard analogy to depict an innocent, though unhappy, mannerism. Watch many a preacher who is a reader of manuscript sermons. His head moves up and down as on a hinge, the face turned upward as if he were preaching to the archangels in the rafters, and then down for another glimpse of his pulpit desk. The congregation before him gets never a glance.

III

Far more important than these little matters of pulpit etiquette, however, is the analysis of the content of our sermons. On this issue, my long term of sermon listening causes me to speak with deep and almost desperate concern, though here briefly and with reserve. After only a few years of steady sermonic diet, it dawned on me that an informal statistical survey of the sermons passing across my desk or

listened to in the chapel would clearly reveal the preponderance of one type of sermon, and that this type somehow missed the full meaning of the gospel. This statistical conclusion has since been further confirmed, though very recent years indicate the coming of a change. To call these sermons heretical—the stigma of the Pelagian heresy would be the obvious one to apply—would be ungracious, and, so far as the preacher's intentions are involved, unfair. The preacher would pass an examiner's test in the orthodoxy of his doctrinal beliefs quite easily. But examine his sermons, and, more particularly, the interpretation which the listening layman will take home with him after the sermon hour, and the preacher should be awakened to a great concern. A gulf somehow yawns in our churches between the pulpit on one side and the lectern and prayerdesk on the other. A chasm appears also to exist between the preacher as he reads his text-books on doctrine and the same preacher when he is in his homiletic workshop.

Most of our sermons, if the basic problem of motivation is thoroughly examined, fall into the category of *ought* sermons. Sub-categories of this are the " we must ", the " let us ", and the " if only " sermon. This *ought*ness finds its validation in the teachings and the example of Jesus. With no intention of ignoring incarnational theology, the figure of the Christ, nevertheless, is reduced (theologically speaking) to that of Master. The Christian life is pictured as under the compelling sanctions of imitation and discipleship. An ethical resultant is homiletically presented in glowing terms as itself the gospel. For its attainment, helps falling under the category of " grace " may, to be sure, be needed. On this issue, though not always on the basic one, Anglo-Catholic sermons will be more precise, stressing the value of the sacraments.

Texts for our sermons (I could prove this statistically) are prevailingly from the four gospels ; the Old Testament and the epistles of the New Testament resisting easy subjection to a discipleship appeal. Are not the " gospels " obviously " the gospel " ? We can think of nothing higher than to present Christ to our people. And are not the " gospels " the nearest we can come to Him ?

It would require a delicate surgeon's knife to separate truth from error in such presentations of the Christian faith. *Ought*ness is, clearly, essential in God's covenant with His people. What else is the Law as we meet it in Exodus and Deuteronomy or in the Sermon on the Mount and in St. Paul's ethical discourses ? But the *ought*ness of our exemplarist gospel of discipleship is somehow different from the Law of Deuteronomy, with its terrifying sanctions of doom if met with disobedience. Nor is it the Law as St. Paul deals with it as that which " kills ". Law has been subtly transmuted into " ideals ". We could take seriously Baron von Hugel's profound saying : " No amount of *ought*ness can take the place of one *is*ness."

Think of the very words " discipleship " and " imitation ". They have become so hallowed in the Christianity of the last hundred years that they connote Christianity itself in miniature to the average layman. Nor would this writer presume to recommend dropping them from our Christian vocabulary. A simple unprejudiced reading

of the *whole* New Testament, however, should give us pause. The central act in the drama is the Resurrection, with the Ascension and Pentecost following. Two eras are sharply divided. Jesus as Master becomes Lord. He is not called Master again. The relationship of disciples to Master is no longer what it once was. The word discipleship does not occur in the epistles of the New Testament. Nor is the ideal of "imitation" of Jesus, in the post-Resurrection era, any longer a simple ethical concept. The word "imitation", like the word discipleship, will not be found in a concordance of the Authorized Version of the New Testament epistles, though the phrase "be imitators of God" can translate the Greek of Ephesians v. 1. The ideal is not absent (see Philippians ii. 5-10, or 1 Peter ii. 21), but the passages in which it occurs require careful exegesis. The utterly simple fact is that Christianity is a post-Resurrection, post-Ascension faith. The gospel story is essential to that faith. But to take the "gospels", or even hallowed texts from their pages, and to ignore the post-Resurrection apostolic confession that Jesus is *now* ascended Lord, is to preach the New Testament backwards. Dig deep enough beneath many of our sermons and they will be found to be preaching a pre-Resurrection Christianity—which is not Christianity at all, but, instead, a sentimental Judaism, Judaism with Deuteronomy left out! We ought not to be surprised that more realistic faiths are winning the allegiance of the multitudes.

I can recall the startled eye with which I once read a striking warning on this issue of "the gospels or the Gospel" in a volume of Peter Taylor Forsyth, that great prophet of a reborn biblical Christianity. "The Epistles," he says, "are more inspired than the Gospels. We are in more direct contact with Christ. We are at one remove only. The Gospels, with their unspeakable value, are yet but propaedeutic to the Epistles; and *most of the higher pains and troubles of the Church to-day arise from the displacement of its centre of gravity to the Gospels.*"[1] These are winged words. Their author would be the first one to protest if they were understood as belittling the evangelists of the New Testament, or sermon texts culled from those priceless pages. But he is right in placing a warning sign before a moralistic "discipleship Christianity". The word "discipleship" may receive redemption, even though the apostolic era did not use it. It requires, however, the setting of the apostolic faith. The imitation of Christ is symbolized in baptism. We die and rise again, receive the gift of the Spirit, and are henceforth "in Christ." To be a disciple of Him who "shall come to judge the quick and dead" is, if presented in terms of moral idealism, an impossible burden. The burden must be transformed into a gift of grace. The Gospel is the good news of that gift. An imperative becomes an indicative. The historic disciple-group, after the Resurrection and Pentecost, received the gift and became Christians. Do we wish to turn clocks back? We may, in some of our sermons, run the danger once voiced, I believe, by John Oman, of merely turning publicans into pharisees.

This essay, in its closing section, has departed far from the "art"

[1] The italics are mine. The quotation comes from *Theology in Church and State*, Hodder, 1915, p. 31.

of preaching. Yet no word on preaching would be true if it did not firmly transcend aesthetic concerns. Preaching *is* an art, let us grant. As art it can be taken seriously. But the proclamation of the Gospel does not require aesthetic genius. A child can babble the old, old story. An unlettered parishioner can show it forth in a saintly life. Unless the preacher can discover (or re-discover) the meaning of the mighty acts of God and declare them before men, all the artistic triumphs of a popular pulpit can be to him damnation. "Woe is unto me, if I preach not the gospel!"

Evangelistic Preaching

Preaching for Conversion

By The Rev. Bryan S. W. Green, B.D.

THERE are signs that preaching is coming back into fashion in the Church of England. It has always been prominent in the Free Churches, but the art has been allowed to decay in the Established Church. It is, I think, true that the general level of preaching in England is to-day higher than it was, though still far from good. But there is not enough Gospel preaching—and still less "preaching for conversion." Sermons can contain much good Gospel teaching, and yet not be truly evangelistic, resulting in conversions.

From one point of view all real preaching is evangelistic, for preaching to be preaching must be a declaring of the Word of God. This Word is about God's character and His purpose for man. This is the Gospel, for even in the judgment there is good news. God will not tolerate anything that frustrates His purpose to save man and to redeem His world.

While this is true, it is worth considering whether an ordinary, good biblical sermon differs from an evangelistic sermon. Differences there certainly are—both of content, and of technique and delivery.

I

The keynote of this kind of preaching is perhaps to be found in its note of urgent demand. A verdict is demanded, and a response must be made to the offer of God which is being proclaimed. In the mind of the preacher, as he speaks, there is an expectancy that God the Holy Spirit will do something in the hearts of the hearers. He expects "results." This attitude is often stigmatized as unworthy, and called a "looking for success." But in reality it is very different. There is nothing emotional or of "the flesh" in this. The evangelistic preacher believes that God means men to say "Yes" or "No" to the message of the Gospel. To some it will be a savour of life, to others a savour of death. Such a response is often visible—and this is what is meant by looking for results.

This question of "results" and the "verdict" is vital, because I

believe it is at this point that many preachers fail to be evangelistic. They are scared of making a demand lest nothing should happen, or lest they should not seem to be respectable. This inhibition of so many modern preachers is to my mind quite unbiblical. The early Christian preachers pressed their hearers for a response and they expected to see lives converted and transformed. It is, of course, true that the historical situation to-day is different from that of New Testament times. *Then* there was a background of belief in God; to-day a genuine and deep-seated secularism exists. Human nature, however, is still human nature, and the Gospel when preached does produce by the power of the Holy Spirit an encounter with God. At this point we have precisely the New Testament situation over again—and in this situation the Apostles expected results.

The evidence seems to me quite conclusive. Peter preached and saw some three thousand converts (Acts ii. 41). We read frequently of converts being "added to the church"—and they were not added invisibly: the results could be seen. People who were *not* there, now *were* there; they had been converted. Paul almost gloats over his converts; they were his joy in the Lord. When he was preaching to the Corinthians he believed that as he preached they would come to believe through the power of God, and that their faith would be in the Cross, which would now be real to them (1 Cor. ii. 5). Our Lord Himself used phrases which would encourage us to look for results. He likens evangelism to gathering in the harvest. You can always see the harvest when it is garnered! No farmer would be content to go on and on sowing if he never could reap. Our Lord said that henceforth we should "take men alive" (Luke v. 10). The catch is a visible fact; the fisherman can see what he has caught. He is disappointed if he catches nothing.

The whole atmosphere of New Testament evangelism suggests that results were aimed at and expected. They wanted to see converts won to Christ—and they saw that very thing happening. To-day we are indulging in excuses and escapism. A pretence humility says we must leave the results with God, and not be looking to see what is happening. There is the glorification of quiet, fruitful work—sowing the seed, it is called; but few expect to see the harvest and to reap it.

Of course there is the preparatory work; of course the faithful minister will often do much and see little result for a while. Nevertheless, we must expect results if we preach the Gospel—and where expectancy is, results usually follow. For expectancy has in it a large element of faith. There is far too little urgent, powerful Gospel preaching which fearlessly demands a verdict to be made and lives to be changed, not in the gradualness of a to-morrow, but in the decisive answer of to-day, in response to the Gospel which has been preached.

If we are agreed that preaching for conversion is a necessary part of the ministry of preaching within the local church, and that the atmosphere for such preaching should be an expectancy which looks for results, we must now consider what should be the content of such sermons.

It must be clearly understood, I think, at the outset that the proclamation of any piece of truth has within itself converting power.

It is the truth which God uses to convert. Christian experience affords many examples of men and women who come into true conversion through hearing a message of truth which was quite unsuited to their state of mind; but as they listened, for some unexplained reason, psychological or spiritual, this inappropriate piece of truth found its mark. They were awakened to discover through Christ their need and His meeting of their need. Faith was given and conversion began. This basic principle that God uses all truth to draw people to Himself is of cardinal importance. Every preacher should constantly remember it, for it will produce the underlying expectancy of attitude to which we have already referred.

II

It remains true, however, that in preaching for conversion there are certain aspects of truth which can be more generally emphasised than others. The main content of a converting sermon should, I believe, be the story of Christ. The Father has given Him to us to be the bridge by which we can pass over to reconciliation with God; let us therefore show people the bridge. It is, I am sure, more important to preach Christ than it is to preach about conversion or even the need for conversion, when we seek to give a converting sermon.

There is, I think, a certain amount of misunderstanding about this phrase, to "preach Christ". What do we mean when we use it? For some it may seem to mean always talking of one particular aspect of Christ and His work to the exclusion of many others; a reiteration which can be not only boring but even produce a hardening and a resistance to the Gospel within the hearers. Telling the Story of Christ is a large task. There is wide room within which to move; the theme is immensely varied. Preaching Christ, or telling the Story of Christ, is the stating of a story which has three chapters.

The first chapter, which is in two parts, is the telling of the story of the historical Jesus. The first part comprises the giving of simple information about the facts concerning Jesus Christ. So many who listen to us to-day have no knowledge of the simple, ordinary facts of His life and death. Preaching the Gospel means in part informing people of these facts.

The second part of the first chapter is explaining the meaning of the facts. For instance, simple information states that Jesus Christ died on the Cross of Calvary; but the interpretation follows when we try to explain that Christ died for our sins and that His death shows us God in Christ facing and bearing sin, loving us in spite of our sin, uncompromising in His righteousness when He confronts our sin, and finally, waiting to reconcile us to Himself with the gift of His friendship and eternal life. From this brief sketch it will be seen that when preaching Christ to a modern audience there is a great deal to be done before we have adequately exhausted the first chapter of the Story.

The difficulty really is one of communication. It is not sufficient simply to state the true interpretation of the facts about Jesus; we must state the interpretation in terms that our hearers can understand. In order to do this satisfactorily the preacher must know the subject matter of the Gospel extremely well. He must also understand the

idiom of the speech of his hearers so that he can put the Gospel story with illustrations and analogies that his hearers can grasp. It is for this reason that a good evangelistic preacher is generally a man who speaks with common people and mixes with them. Visiting and personal dealing help tremendously to prepare a man for preaching the Gospel.

The second chapter is an interesting one. It consists in telling what the living Christ has done in the world during the past two thousand years through His Body the Church. There is news value and interest here. In spite of many failures and much lack of enthusiasm, Christ has worked through His Church, and the signs are there for all to see. This chapter can be most convincing, as well as enthralling. The information will not be simply about individual people who have done great things for Christ, though that is a part; it will include the steady efforts of the Christian Church to alter society down through the centuries. Examples come to one's mind immediately, such as the influence of the Church in education, healing, and so on. There are also stories of what the living Christ is doing in our own day and generation, especially overseas. All this is part of the great second chapter. Here is genuine converting material. Men are holding back from God because they have not seen that Christ will make an effective difference to human life and to society.

The third chapter is an important one, though it should never be told without something from the other two chapters as well. It is the story of what the living Christ means to me personally—a story which only I can tell. This element of personal experience is essential in all true converting preaching; but it must be kept subordinate to the stating of the objective facts about Christ, and the main picture of His work in the world.

This is the main content of all true conversion preaching. We are presenting the object of faith, Jesus Christ Himself, by one means or another to the attention of our hearers, convinced that as they are enabled to see clearly the object, faith can be born within them.

III

While it is true that "preaching Christ" means presenting the Lord Jesus Christ in the fulness that I have set out—the historical Jesus, the living Christ within His Church, and the personal Christ indwelling me—yet we must be sure that the message is relevant to the needs of the hearers. In good Gospel preaching there must be a constant going backwards and forwards of the message; "Your need of Christ is . . ."; "Christ offers to meet this need thus . . ." To bring conviction about the truth of Christ's power to meet human need there should be much quotation from the New Testament, illustrations from our Lord's own ministry, and testimonies from personal experience. In this way the fulness of Christ is offered, and then, as it were, His offer is narrowed down to meet the particular need of an individual amongst the people to whom we are speaking; and then after this need has been dealt with, another need of another individual, and so on.

By such a presentation of the Gospel the Holy Spirit brings conviction to the hearers, stirring their consciences and applying the truth to their imaginations so that they can begin to believe that Christ can meet their need, if they will but receive Him. Until people are aroused and broken in their minds to see their utter need for Christ it is but little use to demand repentance and faith. Much preaching for conversion fails because this preparatory work is not adequately done. Faith is born out of man's despair of himself.

When in our preaching we have reached the point of saying plainly what Christ wants to do for the men and women who are listening to us, and made it equally plain that He wants to meet their needs now—to-day, and not to-morrow—then we must appeal for a verdict.

It is here that many a good Gospel sermon fails to be evangelistic. The preacher concludes with some pious platitude or kindly hope that everyone will realise their responsibility to give an answer to Christ. How often you hear the phrase : " So let us all now . . ." The bite and challenge is taken away completely from the message.

In this concluding part of the sermon there is need for simple, decisive language : a direct challenge to accept or reject the message of Christ. We should avoid sentimental stories to illustrate the need for decision. Such only arouse the emotions and are hardly worthy of the solemnity of the moment. Our words should be few and plain. I prefer Finney's great concluding paragraph ; " The infinite God waits for your consent."

Here we can use most suitably the words of scripture—the great promises of the Word of God : " Him that cometh to Me I will in no wise cast out." The great declarations : " Believe on the Lord Jesus Christ, and thou shalt be saved." The great invitations : " Come unto Me, and I will give you rest."

Many preachers do indeed ask for the response of faith in the Name of Christ, but then for some strange reason spoil everything by the way they end the sermon. Certainly we shall avoid the gabbled Ascription at this point ; nor do I think, personally, that we need a wordy prayer just here.

My experience suggests that the best way is to say quite simply, " Let us kneel and pray in silence." Only let there be silence in which people can pray. Don't interrupt it by pleading or further preaching. Two minutes' silence by one's watch is not too long. In this uninterrupted quiet the Holy Spirit really can and does work ; we are giving Him a chance ; and many people have told me that it was in this silence that they were able to believe in Christ and found salvation. After all, there is no formula for faith, and no technique by which people can receive Christ. They must meet Him face to face, and only when the Holy Spirit makes Christ real within a man's soul can that meeting take place.

Expository Preaching

By The Rev. F. D. Coggan, M.A., D.D.

A CONVERSATION that I had, some three years ago, with Dr. Welch, then head of the religious department of the British Broadcasting Corporation, often comes back to my mind. " I wish," he said to me in effect, " that in Theological Colleges, where so great attention is given (and rightly) to the seed, more attention were given to the soil in which the seed of the Word of God is to be sown." He spoke against a background of considerable study in anthropology and of years spent in the peculiarly difficult and delicate work of religious broadcasting. In reply, I reminded him that the so-called Parable of the Sower is really the Parable of the Soils. In it, our Lord is not concerned with the sower or the seed, except in passing, but He focusses His attention and ours on the different kinds of soil into which the seed falls.

Expository preaching—how one longs for a great resurgence of this throughout our land and in the lands of the younger churches ! What might not happen if, in a thousand pulpits where hitherto " the sincere milk of the Word " had been adulterated, now in all its richness it were given to the people ? But before that can happen, two things at least must take place. First, there must be a fresh understanding of the outlook of the generation to whom we preachers are sent. Secondly, there must be a fresh appraisal of the meaning of preaching in general and of expository preaching in particular. If this article deals at greater length with the former than with the latter, it is only because the soils have had less attention paid to them than has the seed (witness the long succession of books on preaching which, down the years, have appeared to our great profit).

I

The Word of God never comes to men in a vacuum ; it is always conditioned by the circumstances and by the subtle ' atmosphere ' of the life of the day. Consider the following list : the invention of the steam-engine, the industrial revolution, the abolition of the slave-trade, the discovery of anaesthetics, of the telephone, cinema and wireless, the use of aerial transport and warfare and of atomic energy, the researches of such men as Eddington and Jeans into the nature and structure of our universe, the rise and development of biblical criticism and of the study of comparative religions—a mixed and varied list. Not one of those things would have had any meaning for a reader two hundred years ago. More has happened in those two centuries—perhaps we might safely say in the last century—than in all the previous years of the Christian era. Man's whole life and outlook have been revolutionized by these things. It is true, indeed, that the seed is the same as it was in 1749, but the soil is entirely different. We must come to terms with this fact ; if we do not, we may speak with the wisdom of a Solomon and the eloquence of a Chrysostom, but we shall not speak *to our age*—the seed will fall beside the way.

Before a doctor can prescribe, he must diagnose. Before we in our day can be evangelists and physicians of the soul, ministering effectively " the wholesome medicines of the doctrine " of the Gospel, we must consider the patient, the diseases of whose soul we are out to heal. What is his outlook on life? Viewing religion through his eyes, we inquire, How does he see it? For the sake of brevity and ease of reference, we will call him Tom. He is a normal twentieth century young man, let us say in his early thirties. If we make the following assertions about him, we shall not be far off the mark.

(i) *For Tom the Bible lacks authority.* His grandfather, though probably not his father, was content to live life in such and such a way " because the Bible said so," as he also believed certain fundamental truths " because the Bible said so." Symbolic of this attitude was the place which the Bible occupied on a central table in the drawing-room. It was enthroned there. Nothing was allowed on top of it. But it is thus enthroned no longer. In Tom's parlour the central place is given to *The Radio Times* or to *John Bull* or, if he is very up to date, to G. B. Shaw's *Buoyant Billions.* To say to him, " You must believe this, or live life in this way, because the Bible says so " does not ring a bell. We wish it did. But that does not alter the fact that it does not.

(ii) *Tom suspects that Christianity is narrow and confined in its origins and relevance.* He connects it (as a matter of fact correctly) with a particular *people*, the Jews (whom he dislikes). He connects it (as a matter of fact one seventh correctly) with a particular *day*, Sunday, which for him quite possibly has negative and prohibitionary associations. He connects it with a particular and rather remote and intangible part of him, his so-called ' soul '. He, like all the rest of the people with whom he works, plays, and goes to the cinema, has very real problems connected with sex, and love, and money, and (increasingly) leisure. " But," he asks wistfully, " has Christianity in 1949 anything to say about *that* kind of thing? "

(iii) *Tom suspects that Christianity*, concerned with beliefs about whose credibility and relevance he has many doubts, *is not very concerned with social problems.* Sir Oliver Lodge got hold of a dangerous half-truth when he said that modern man is not worried about his sins. (We may contrast G. K. Chesterton who, on being asked why he was joining the Roman Catholic Church, replied " To get rid of my sins.") But whatever the truth may be about this question, Tom and his generation *are* concerned about social wrong and about the obvious dis-ease of the whole social order. He wants to know whether Christianity has a word to say about this. Or is he to think that secular Socialism alone is concerned with these things?

(iv) *Tom is vaguely aware of other faiths.* He saw them, though often at a distance, when he travelled in the Forces. He read about them in the newspapers, or may be he even side-glanced at comparative religion in his study of history at the university or at evening classes. His own faith being very thin and second- or third-hand, he is inclined to maintain that these other religions are only different versions of the same thing, and we shall all arrive at the same place in the end. He is not quite sure whether that is annihilation or that queer kind of

state where a Heavenly Grandfather reigns who would not hurt a fly and whose only wish it is that a good time should be had by all ; but we are all going in the same direction, though perhaps by different routes.

(v) *Tom thinks ' scientifically ' rather than Biblically.* (The verb perhaps makes too great a claim, for much modern education does not produce thinking at all. The first adverb is used in the modern sense which forgets what Spenser referred to as " the Queen of the Sciences " and uses the term as referring only to the physical sciences.) He thinks secularly rather than Scripturally. He is at home with test-tubes but uncomfortable with the Psalms. Speak to him (if you can !) of hydrogen, of valves, amplifiers, coils and frequency, and he is on his own ground. Speak to him of salvation, of justification, sanctification and grace, and he is lost. Do not *blame* him for this. Do not shake your head and lament for the good old days. Get to grips with the *fact.* It goes very deep. It goes back to the *home,* where his grandfather went to Church but his father and mother did not (with all the suggestion that is thus made on a child's mind that Christianity is out-dated and only for the old folks). It goes back to the *school,* where the science laboratory with its apparatus and explosions was much more vivid and ' real ' than the Scripture lesson (if he had one), which, often as not, was taught by an unconvinced, if not unbelieving or unintelligent, teacher. It goes back to the *University,* where the whole approach to history, science, ethics and so forth was more than likely secular in its atmosphere. He tends to equate the adjective ' old ' with the adjective ' out-dated,' and his very superficial acquaintance with Bible and Prayer Book corroborates the equation in his thinking.

II

If this is not a totally false analysis of Tom's outlook, if it is a fairly sound appraisal of the intellectual ' climate ' of his day, the preacher is faced with a problem of vast proportions and extreme delicacy. He dares not ignore what this article has so far been discussing. If he does, he will soon find himself preaching to a tiny handful of the elect whose average age is immense and whose funerals occur with alarmingly rapid frequency. He believes that in the Bible we have the record of God's revelation of Himself to man in his sin and need. He believes that the Spirit breathes upon the Word and brings its truth to light, making it a living Word of God to men. He believes this because the Spirit has done it (and continues to do it) for him, and because the history of the Church records that He has done it down the ages. This he believes. If he did not, he would cease to preach. But believing it with all his heart, he longs to become increasingly an *expository* preacher, to unloose and apply the healing power of the Word of God to Tom and the likes of Tom.

How is he to approach his task ? I have no ' pat ' answer to a question of such complexity, no panacea for the sickness of an age hard of hearing to the Voice which is always seeking to make itself heard to *homo viator.* But perhaps certain lines of approach may be sketched, suggested by the very assertions about Tom and his mental outlook which we made earlier in this article.

(1) If it is true that the Bible lacks authority for him, perhaps we should invert our method of approach. If the "Thus saith the Lord," which Tom's grandfather found authoritative, for him is so no longer, we must begin elsewhere and work towards that point where we can say, "But the Bible said so all along." We must work on that great principle of teaching whereby the teacher begins with the known and works towards the unknown. The unknown, in this case, is the Bible. He must start from facts which he can see and with which he is familiar, start from life and work towards the Biblical revelation. Let me illustrate.

Tom knows full well that one of the symptoms of our day is the recurrence, in all ranks of life, of nervous breakdowns. His newspapers and friends tell him that our mental hospitals and institutions are full. That is a fact which he cannot evade. Cannot the expository preacher begin *there*, and work from that undeniable fact towards the Biblical view which holds that, if a man lives his life without God at the centre, he is *eccentric* ("O God, Thou hast made us for Thyself, and we are restless till we find our rest in Thee")? On the basis of twentieth century statistics, he may expound the Biblical meaning of peace and of reconciliation and the Biblical doctrine of man.

Tom knows (did he not serve in the Forces?) of the incidence of venereal disease and of its consequences. Can we not, beginning with the 'known,' work towards what to him is the 'unknown,' namely, that our universe is so planned by its Creator that if we will work in harmony with Him, all will be well; if not, we must expect trouble. "You *hurt yourself* by kicking at the goad" (Acts xxvi. 14, Moffatt). "Men punish themselves by getting into disharmony with their own constitution and that of the universe; just as a wheel in a piece of machinery punishes itself when it gets out of gear" (Charles Kingsley). On that basis, the expository preacher will proceed to show that Exodus xx. 5, is not a piece of outworn legislation emanating from a blood-thirsty tribal deity, but rather a statement of fact observed by the Jews and noted as such. And St. Luke xx. 17, 18 is not a threat. It is a statement of sober fact, a picture of the man who seeks to live his life contrary to The Way.

"Look at life, Tom. Face the facts. But the Bible has been saying this all along. Oh, yes, it is very *old*. But it is not *out-dated*."

(2) What about Tom's suspicion that Christianity is narrow and confined in its origins and relevance? The Eternal is anchored in history. We cannot, and must not, avoid the "scandal of particularity," that the Word of God became flesh as a Jew in a particular town of a particular province under Roman rule; "*sub Pontio Pilato passus*." "Religion," said J. H. Newman in his *Apology*, "as a mere sentiment is to me a dream and a mockery." The roots of our faith go down deep into Jewish soil.

But we have something very definite to say in answer to his suspicion that we are concerned with his soul and that there our primary interest in him ceases. It is one of those dangerous half-truths which border on the lie. Somehow we must get it across to him that the Christian faith views him not as a soul but as a *whole*. We must bluntly face him with one of those paradoxes which go right to the heart of our faith,

namely, that Christianity is at once a fundamentally *this*-worldly religion and an *other*-worldly religion. Let us look briefly at these two facets of the faith.

(a) Christianity is a *this*-worldly religion. It rejects *in toto* the taunt of the Communist that Christianity offers its followers " pie in the sky when they die". It is the religion of Him Who said to the palsied man *both* " Thy sins be forgiven thee " *and* " Arise, take up thy bed, and go thy way into thy house " (St. Mark ii. 5, 11). That is to say, Jesus treated the man as an entity. To have said either of these sentences and to have left the other unsaid would have been to do violence to the essential one-ness of the body-soul relationship of the man in the story. Similar instances might be multiplied (*cf.* St. Mark v. 25-34).

(b) Christianity is an *other*-worldly religion. Being committed to a doctrine, not of the immortality of the soul, but of the resurrection of the body, it has much to say of the after-life, and does not blush to preach of heaven and hell, though it finds that both these terms need a very great deal of interpretation if their Biblical content is not to be radically misunderstood. It holds, with Keats, that this world is " a vale of soul-making". The fact that Christianity has this deep interest in the after life means that it meets a man at the point of his great need. For every time he passes a cemetery or looks into the grave where he has just buried his dear one, or—if he is philosophically minded—every time he considers the nature of the Universe, he is confronted by this problem. He may not realise this ; or if he does, he may seek to drown the fact in an orgy of surrealistic art or of hot jazz or of business fast and furious, but he needs the strong Biblical doctrine of the world to come. It is our task to rouse him from his " worm's-eye view " of the universe and to show him life as a son of the Most High.

Somewhere along the line of the ' marriage ' of the two-sided view of Christianity as a *this*-worldly and an *other*-worldly religion will be found our answer to his suspicion that our faith is narrow and confined in its relevance.

(3) What are we to say about his suspicion that Christianity is not very concerned with social problems ? I think it is a fact that, speaking generally, our generation is conscious of social wrongs and irregularities. May we not, and should we not, ' cash in on ' this sensitiveness ? May we not do so along the lines both of history and of the exposition of the Bible ?

History will provide a multitude of illustrations to show that it has been the Spirit of Christ working through members of the Body of Christ which has been the very cause of the sensitiveness of conscience which has righted social wrongs. We may mention to him, almost at random, the names of the Earl of Shaftesbury, Albert Schweitzer, F. D. Maurice, B. F. Westcott, Canon Barnett, William Temple, and a score of others. If he has any sense of history, he will not be slow to realise that much, indeed most, of the social reform of which we are so rightly proud to-day had its birth within the Christian Church.

Exposition of the Bible will prove equally effective in answering Tom's suspicion. We shall point out to him that the Pentateuchal

legislation, with its detailed care for women, animals, the ' stranger ', and so forth, all sprang from that religion where priest and doctor were one, and where God's concern for the least of His creatures was the *fons et origo* of all beneficent social activity.

We shall take him to the prophets, showing him passages whose print almost burns our fingers as we turn the pages, so strong is the writer's denunciation of international immorality, of sexual perversion, of the evils of drink, of the oppression of the poor, and so on. We shall take him to the Epistle of St. James, that most ' prophetic ' of the books of the New Testament Canon. We shall turn his attention to the teaching of our Lord on social issues such as the State, the danger of money, the family and divorce. We shall expound to him the Epistles of St. Paul, the profundity of whose doctrinal teaching is only paralleled by the directness and force of his ethical teaching.

Straight from the heart of the Bible, direct from our expository preaching, comes the answer to Tom's suspicion. Indeed, as we proclaim to him the central doctrine of the Church as the Beloved Community, as the Body of Christ, we shall show that it gives expression to the fundamental Christian conviction that man cannot be treated just as an individual but as a member of the social order. That social order will only be ' whole ' when it is impregnated with Christian life and insight.

III

(4) and (5). We may take together Tom's vague awareness of other faiths and his innate tendency to think ' scientifically ' rather than ' Biblically.' He will only begin to see the supremacy of Christianity over other faiths when he begins really to understand Christianity. And he will only begin to think Biblically as well as scientifically, Scripturally rather than secularly, when we have done for him some serious interpretative work, translating for him the language of Scripture into his own terminology. Let me illustrate.

Salvation—here is a central Biblical concept. Both Old and New Testaments are full of references to the word. But it is true to say that no word is less understood than this to-day. Say to Tom or his friends, " Are you saved ? " and he looks at you puzzled and hurt. And yet it is a matter of life and death to get across to him the real meaning of the word. Can we so expound the Biblical usage of the word as to relate it to modern life ? I believe we can.

We may choose three of the ways in which the word is used within the pages of our Bible. Salvation is used (a) in a *military* sense (Exodus xiv. 13 ; xv. 2, *et passim*), when deliverance, rescue, from a foreign enemy is under discussion. *Victory*—Tom understands that ; his memories of the war and our deliverance from Nazi domination are still fresh in his mind. And for all that he may aver, Tom knows something of moral defeat and the craving for rescue. (b) The word is used in a *naval* sense. The story of the shipwreck in Acts xxvii ends with the words " they escaped all safe to land " (*v.* 44). The word is the one under discussion (with a prefix added). Tom, if he was in the Navy, will readily understand, as we expound to him the Pauline doctrine of salvation, how it is that the Apostle can say,

" I have been saved : I am being saved : I shall be saved." Does not this triple approach to the doctrine remind him of the time when, after a ship-wreck, a hand was stretched out to rescue him, and he said, " I've been saved "? Within the boat, he could say, " I'm being saved ", but still there was the aspect of future salvation, a rescue not finally completed till he reached the shore. No wonder that the Church was early likened to a ship. (c) The word is used in a *medical* sense. In the same passage in the Acts (xxvii. 34), when St. Paul bids the sailors take food, he says, " This is for your health (salvation)." *Cf.* Philippians i. 19 and ii. 12, where the word could be translated ' welfare ' and ' full spiritual health ' respectively. (Note also St. Mark v. 34 and St. Luke vii. 50). The word is similarly used in the papyri, and indeed in our liturgy.

Let us take another illustration of a Biblical concept where in our expository preaching a good deal of ' translation ' work will be necessary. *Peace*—here is one of the big words of the Bible. It is used, of course, just as we used it four years ago when, the war over, a great sigh of relief went up all over the world ; peace had come. It is the cessation of hostilities. Tom knows all about that. And from that ' known ' we may proceed to the ' unknown ', namely, the fact that man by his wilfulness is in a state of hostility Godwards, nor will he know peace till George Matheson's prayer has been answered in his case :

" Force me to render up my sword
And I shall conqueror be."

That is the military sense of the word. But there is another usage which, for want of a better adjective, we may describe as the psychological. What do we mean when we quote St. Paul : " The fruit of the Spirit is . . . peace "? Or when we say, " The peace of God, which passeth all understanding . . . "?

Let us start again with the ' known '. There was a man who in the twenties or thirties of this century had ruined his body and mind in the mad rush to ' get rich quick '. In his despair he went to a psychiatrist, who asked him what place religion occupied in his life. He was so surprised at the question that he could not find an answer. The psychiatrist went on : " There is one kind of patient I hardly ever find in my consulting room. It is the man at the heart of whose life is Christianity." From the ' known ' we pass to the ' unknown.' We point Tom, for example, to the stories in the Gospels of two women in need who came to our Lord, one the woman with the hæmorrhage, the other the ' woman who was a sinner '. To both, the message of Jesus was " Go in peace " (St. Mark v. 34 ; St. Luke vii. 50). He integrated those two broken personalities ; He made them whole. They passed from disharmony into peace, because of their contact with Him, the Lord of Life. We shall, on the basis of life around and of the Bible which we are expounding, point out to Tom that his generation and ours is faced with the alternative of " going to pieces " (of which there are many signs) or of " going to peace ", that is, to life lived according to the mind and in the power of Christ.

Faith : Redemption : Blood : and a dozen other familiar terms—how much they mean to us ! How little to those to whom we are

sent ! But Tom and his friends will never know life at its fullest and best until they enter into the meaning of such concepts as these, until the language of Zion becomes real to them. But before that takes place, we expository preachers have translation work to do as radical in its nature as that which faced John Wycliffe in translating from the Latin into the vulgar tongue. Only too often, through our culpable laziness in failing to enter into Tom's outlook, we sin after the fashion of the Cambridge don of whom E. L. Mascall tells in his most recent book. He began his sermon to a group of Cambridge bedmakers, so the story runs, with the following words : " The ontological argument for the existence of God has in recent years, largely under Teutonic influence, been relegated to a position of comparative inferiority in the armoury of Christian apologetics."

No : it will not do. We must see life through Tom's eyes ; breathe his atmosphere ; sit where he sits. Then we must get busy with the work of translation. Our equipment ? A prayer desk ; all the apparatus that scholarship will provide ; a red pencil of large proportion as again and again we work through the drafts of our expository preaching. Our reward ? The light in Tom's eyes as it dawns on him that there *is* an authoritative Word of God for him and his generation ; that Christianity is concerned with him as a man in all the complexity of his manhood, concerned with him here and now, concerned with him hereafter, concerned with him as an individual and in the wider sphere of his social contacts ; that the Christian faith is the most relevant and up-to-date thing in the world ; that " God has spoken . . . to us . . . in His Son."

Contemporary Commentary

A Quarterly Review of Church Affairs and Theological Trends

By The Rev. F. J. Taylor, M.A.

HIDDEN ROCKS IN YOUR LOVE FEASTS

ANY attempt to delineate the principal features of the past half century of Christian history would have to take serious account of the growth of the ecumenical movement, from its earliest beginnings in missionary and student co-operation for practical and definable ends, to its latest development in the constitution of the World Council of Churches as a means whereby not only effective Christian co-operation on the widest scale could be carried on, but also Christians of widely different traditions could explore the meaning of their differences. The course of history since the sixteenth century has until recently kept Christians apart from each other in their regional or national allegiances so that the debate between them on the meaning of the Gospel for contemporary life has been carried on by long range theological artillery. As in the conflicts of nations, protagonists in the grand theological controversy have often embarked upon a new struggle with weapons of a previous age, already outmoded by subsequent historical developments and irrelevant to the actual issues of a new age. Yet timidity and conservatism have all too frequently combined to drive the churches into a policy of defending ecclesiastical and theological bastions erected in earlier conflicts, as though this were the whole duty of a church in relation to other churches.

The emergence of the ecumenical movement has now made it possible for representative theologians of every non-Roman tradition to grapple in personal confrontation with the meaning of their denominational separation from each other. The importance of this development can hardly be exaggerated, for in an age when the mechanical means of transport make it possible for Christians from every part of the world to meet each other, as in no previous era, the denominations, by the deliberate assent of their responsible organs, have agreed to encourage to the utmost the renewal in this personal way of that fundamental theological struggle inherent in the very existence of the Church. The ecumenical Christian, while unswervingly loyal to the truth as it is in Jesus, has become aware that this truth has often reached him through a medium which has obscured or distorted some of its essential features. The Christian who is of the authentic ecumenical breed will be humble and teachable, acutely conscious both of his need to learn from others if he is to grow up to the measure of the stature of the fullness of Christ and also of the defects of his own tradition in mediating that fulness.

Nevertheless, despite the progress which has been achieved towards reunion through innumerable conferences and commissions, there are disappointing delays and hindrances in its realisation. Indeed, one of the features that has become prominent in these discussions has been an uncompromising emphasis by all traditions on their distinctive witness, which it is implied must not be compromised or blurred in

the interests of the "coming great church". The unwillingness to admit that an historic witness has been mistaken or defective has been the subject of an open letter[1] addressed by Dr. C. H. Dodd to the Faith and Order Commission of the World Council of Churches. It is a most important and searching document and ought to be given long and careful consideration by anyone who is concerned with the growing together of Christians who have hitherto been separated. "There are some of us," says Dr. Dodd, "who take fright at the danger that our 'distinctive witness' may prove less distinctive than we thought, and we want to change the subject and say, 'Ah, but here is something very important which we are sure you don't believe!'" Is the delay in agreement leading on to unity really due to the presence of unavowed motives, "to intense (and it may be quite legitimate) pride in the tradition to which I belong?" Again, theological convictions may be only in part theological and to a considerable extent formed out of social, political or national ideas, habits, convictions and prejudices, so that we defend certain positions for reasons "other than pure doctrinal logic." This is not necessarily to be condemned, but it must be brought into the open and acknowledged. Dr. Dodd suggests that the pressure exerted by Christians from the far side of the Iron Curtain will make this "one of the really outstanding questions we have to face." It is clear that in the relationships of churches as in those between Christian individuals, a prerequisite for success is honesty of motive and readiness to confess the sins of corporate pride and exclusiveness.

THE CHURCH AND THE WORKERS

A MARKED feature of modern Christian history is the alienation of the industrial masses from the life and worship of the church, alike in Protestant and in Roman Catholic countries. No church can claim to be exempt from the judgment implied in this inescapable fact of contemporary life throughout the world, but there are not wanting signs that in every communion groups are awakening to a realisation of the seriousness of the situation and the futility of much of our traditional Christian endeavour. It is not that the church once possessed the confidence of the great majority of industrial workers and has subsequently lost it, but that it has never enjoyed it. In an earlier age the church largely stood apart from the dynamic forces of the Industrial Revolution which shattered the accustomed pattern of national and ecclesiastical life, thus creating an ever-widening gulf between its life and message and the vast new proletariat through whose labour the operations of the industrial machine were made possible. There have been in every communion during the last century notable pioneers of social justice, but it cannot be said they succeeded in their own day in convincing their fellow Christians of the supreme importance of the work they were striving to do. Church leaders at the decisive stages of the Industrial Revolution showed themselves as bewildered or hostile to its developments as any of their contemporaries, thus implicitly repudiating their responsibility as watchmen of the Lord for the souls of the people. Repentance for

[1] Printed in the *Ecumenical Review*, Vol. II, No. 1

past negligence and failure must lead all communions to-day to a renewed concern with the evangelization of the industrial masses and to a determination to find new ways of communicating the eternal gospel, so that whether they hear or whether they forbear, its relevance to their condition and their destiny becomes apparent.

It is unlikely that any progress will be made with this task until the church as a whole becomes aware of the vast untouched mission field at its very doors and learns to adopt appropriate missionary methods to meet the challenge. The industrial world is a mission field where traditionalists can make little impact and may often do much harm. In the Church of Scotland, the Iona Community under the leadership of Dr. George Macleod has striven by disciplined experimentation to help the whole church to face the challenge which the modern sprawling industrial town presents to the effectiveness of the Gospel. In England several attempts have been made, not without some success, by the Christendom group, the Industrial Christian Fellowship and the Christian Frontier, to bridge the gulf between the people and the Church. Perhaps the most striking experiments to deal with this problem are to be observed in French Roman Catholic circles. For some years before the war in France and in the Low countries, the *Jeunesse Ouvrière Chrétienne* struggled to win the young worker and to show him the true relationship between work, life and worship. The connection between the liturgical revival in the Roman church and its social consciousness was evident in this organization. The pressures of the war and the post-war years have led to a development of this unique missionary work which demands the most careful study on the part of all non-Roman Christians.

A number of books recently published in this country give an account of the principles and methods which have been adopted. *The Priest and the Proletariat* by the Abbé Kothen reviews the experiments tried out in France and the considerable literature they have produced. *Priest Workman* is the diary of a Roman priest, Henri Perrin, who accompanied deported French workers to Germany in 1943 and was imprisoned for his religious activities which had aroused the suspicions of the military authorities. *France Pagan* edited by Maisie Ward gives a picture of the Abbé Godin, a remarkable French priest who died in 1944 at the age of 38, but who during the difficult years of the German occupation carried on his missionary activity in industrial areas. The book also contains an important statement by Godin himself of the policy he proposes for the Church, embodied in the Mission de Paris. Another volume, *Revolution in a City Parish*, describes a comparable effort in a down-town parish in America.

Nothing could be more futile than an attempt on the part of reformed churches to reproduce, in their very different circumstances, methods which have emerged out of the soil of Roman church life, but the pioneer efforts described in these books set a question mark against much of our evangelical church life. We do not always realise how wide and deep the gulf is between the Church and the masses but Godin refuses to allow his readers to nurse any illusions, for he speaks of " the impossibility of the pagan worker entering the Church and the im-

possibility of the Church penetrating the pagan world ". The problem of effective evangelism is a good deal more complex than we commonly allow and demands some hard thinking and real sacrifice if it is to be adequately solved. The French bishops have been active in guiding and supporting this pioneer work and quick to notice its missionary significance, combining encouragement to individual effort and experiment with some measure of official direction. " Pioneers," observed the late Cardinal Suhard, " must not be blamed for making mistakes ".

Since the sixteenth century Protestants have laid great emphasis upon the priesthood of all believers, yet it is open to question whether in the modern world they have succeeded in embodying this insight in the total life and work of the church. The missionary method proposed in these books seeks to minimise the apartness of the priest from the workers by encouraging him to become a priest-workman ; but it also endeavours to foster a lay apostolate whose members will deliberately enter into and share the life of the proletariat, cutting themselves off from any other mode of life which may originally have been theirs, as effectively as if they had gone out to labour in a distant mission field. Such an attempt to embody the principle of the Incarnate life of Christ " who took upon Himself the form of a slave ", must lead on to the creation of a genuine Christian community which will find the inspiration for active service in its common life and worship. It follows that the missionary task is seen, not as the snatching of individuals out of the world as brands from the burning, but as the creation of a Christian community which shall stand as a place of light and warmth in a cold, dark world. " We need to take hold of the life of the place." " Every human community should be a Christian community, existent or in the making." Here then is a searching challenge to Christians in every place to take up the task of reconstituting society in the name of Christ. What must be avoided is any tendency to look upon these experiments as short cuts to success. Such a romantic, unrealistic approach would be doomed to failure and disappointment.

BAPTISM TO-DAY

FIVE years ago the publication by the Convocation Committees of an interim report, *Confirmation To-day,* focussed attention on the pastoral problems arising from the widespread and continued use of Christian initiation rites in a society which was rapidly becoming post-Christian in its assumptions and practice. The theological section of this report was sketchy and confused, and in the subsequent discussion it aroused it was apparent that any revision of existing procedure in the administration of Confirmation could only be contemplated after a careful examination of the whole theology of Christian initiation should have been undertaken. To plead for such a discussion is often a way of avoiding necessary decisions on ecclesiastical procedure and postponing indefinitely action which may be unpopular. But several considerations made it evident that it was a matter of some urgency to devote close and anxious attention to the theology and practice both of baptism and of confirmation.

In the first place the facts disclosed in the report showed that it was still customary for a large majority of English people to bring their children to the font, but that only a small minority of those baptized were given such a Christian upbringing that they became regular worshippers and communicants. If it was too facile a conclusion to suggest that for many thousands of people baptism was no more than the survival of a social custom from a dead past, it was clear that there was a widespread and scandalous misuse of the sacrament. Secondly, there were many clergy who were so gravely disturbed by this scandal that they were trying in their parishes to fashion a discipline in its administration which would uphold the true dignity of a gospel sacrament and promote the Christian good of the people. The scandal of indiscriminate baptism was not indeed a new feature of English church life in the middle of the twentieth century, for as far back as 1896 Bishop Hensley Henson preached a notable sermon before the University of Oxford in which he asserted " that the modern practice of unconditional, indiscriminate baptism is indecent in itself, discreditable to the church and highly injurious to religion ", and added the further observation that " our church life draws a taint of hypocrisy from the laxity with which the sacrament of the new birth is administered ". He pleaded then for the enforcement of the 29th of the Canons of 1603 which required every one " admitted godfather or godmother to any child at Christening or Confirmation, to have received the Holy Communion ". The " immediate and thorough, though cautious and gradual reform " which he urged has not yet been taken in hand by authority with the general consent of the church, so that individual parish clergymen have attempted, not always wisely, to supply the deficiency. Thirdly, the public lecture delivered at Oxford in January, 1946, by Dom Gregory Dix under the title of *The Theology of Confirmation in Relation to Baptism* directed attention to the theological relation of the two rites and suggested with an impressive display of patristic learning that since the time of Augustine the church had mistakenly attributed to water baptism, much of the significance which properly belonged to confirmation. If this thesis were to be accepted, it would no longer be possible for the clergy to go on using the existing Prayer Book rite of baptism with a good conscience.

For these reasons among others it was necessary that further study of the questions which had been raised should be undertaken with official sanction, and the Theological Commission appointed by the Archbishops at the end of 1946 issued a document, *The Theology of Christian Initiation* early in 1948 in preparation for the work of the Lambeth Committee on the same subject. In this document and in the Lambeth Report, the essential unity of Christian initiation from preparation and examination through baptism and confirmation to first communion is frankly recognised. The baptism of infants is regarded as justifiable, but with the admission that the rite cannot bear the whole weight of meaning which the New Testament ascribes to the Christian initiation of adults. The Joint Committee of Convocation have now carried their work a stage further in a second interim report with its schedule *Baptism To-day*. This document deserves and should receive the very careful attention of clergy and

laity throughout the Church of England. It sets forth with admirable brevity and clarity the problems, pastoral and theological, by which the administration of baptism is surrounded in the conditions of modern church life and propounds some important questions to be discussed by parochial clergy in the coming year. It is much to be desired that this request will be met and that ruri-decanal chapters will give to it the serious and sustained attention that the subject demands. One conclusion presents itself with irresistible force to the careful reader—there is no easy and simple solution to our problems. Any attempt to deal with the theology in isolation from the actual circumstances of administration in the parishes would be more confusing than helpful. Further, it is important that misleading analogies should be avoided. It is no doubt correct to speak of England as a mission field but the meaning to be attached to the phrase in that context must be carefully distinguished, alike from the primitive ages of the church and from the overseas provinces of missionary activity in the modern era. The post-Christian condition of modern England presents us with a new situation where there are not as yet well trodden paths to follow. An appendix in the pamphlet sets out the extent to which the church may be invited to rid itself of its Augustinian burden. The argument is clear and plausible but needs very careful scrutiny before it is allowed to pass. The pamphlet testifies to the deep and widespread pastoral concern about the circumstances surrounding the use of baptism in the church to-day and its publication should be a cause for sober thankfulness on the part of all considering churchmen. There cannot be the same measure of confidence that the questions it raises will receive generally agreed solutions at no very distant future.

MARRIAGE AND DIVORCE

THERE is no subject of debate in Christian circles at the present time which generates more heat than the question of the right discipline the church should adopt in the face of the moral and pastoral problems which arise from a divorce rate of 50,000 a year. Those who have hitherto been most vocal, have emphasised the need for the strict maintenance of the Christian standard of marriage as a life-long indissoluble union between one man and one woman to the exclusion of all others. They have added the logical corollary that a divorce procured through the civil courts implies the refusal of this standard and must necessarily deprive the parties concerned of any right to re-marriage during the life time of the former partner. If such a second marriage takes place, it cannot be solemnized in church with the use of the Prayer Book service, nor can the parties be admitted to that full participation in the life of the church mediated by the sacrament of Holy Communion. If the church believes that divorce and re-marriage are contrary to the mind of Christ, it is obliged to bear witness to its Lord by a refusal of Christian privileges to those who ignore or defy Christian standards.

Nevertheless there are many Christians who doubt whether a policy which has the merit of intelligibility and logical simplicity but is deeply resented by many persons as unchristian (most of them it must be admitted, ill instructed in Christian fundamentals and confused

about the true nature of Christian love), can be justified as according to the mind of Christ. The publication by the Provost of Sheffield and the Rector of Birmingham of a pamphlet bearing the title *Marriage, Divorce and Repentance in the Church of England* is to be welcomed as a careful statement of another point of view which is probably as widely held in the Church of England as the so-called rigorist view expounded by Bishops Kirk and Mortimer. The nation has a right to know that responsible Christian men may, on conscientious grounds, be deeply divided from each other over the concrete meaning of Christian duty in certain important spheres of life. The historic Anglican disavowal of any claim to infallibility in the interpretation of Holy Scripture should impose greater caution on many of the sons of the Church of England than is sometimes displayed in publishing to the world their conclusions on the clear duty of the church and its individual members.

The authors of this pamphlet have very little difficulty in showing that many of the arguments commonly employed in controversy over divorce and its consequences are based upon inadequate and unsatisfactory definitions of the significance of marriage. They contrast unfavourably the treatment of the subject by Bishops Kirk and Mortimer, Canon Lacey and Mr. Macmillan with the discussion of its meaning in terms of personal commitment in the writings of Brunner and Berdyaev. It is curious to notice no reference to Otto Piper but the pamphlet seems to lay as one sided an emphasis on the distress and suffering of those whose marriages have been broken, as the so-called rigorists over emphasise the disastrous consequences of glaring, public infringements of the Christian standard. It would indeed be disastrous if remarriage after divorce were equated with the sin against the Holy Ghost and automatically involved life-long exclusion from the sacraments. But it is worth reminding the authors that such a discipline is sometimes exercised in the mission field. Sympathy with those who may be regarded as the victims of the sexual irresponsibility of our society does not exclude a concern for the well-being of society as a whole. Most thoughtful people would agree that the church has a pastoral duty and responsibility to those whose marriages have broken down : whether it would be right to call it a ' special ' duty is another matter. It is clear that the Church of England has not a uniform outlook on this problem and the rigorists cannot claim to represent it to the exclusion of all other views. But there is not sufficient weight given in this pamphlet to the need for an uncompromising public witness to the Christian standard of marriage, nor is it clear that repentance must be judged by some objective standard. Whatever service of prayer and blessing is permitted to those who have married again, it surely must contain some public expression of penitence for past failure. The suggested order of service included in the pamphlet does merit the stricture of a ' sham marriage ' passed by the Bishop of Oxford on many of these services, for it is closely modelled upon the Prayer Book order. The truth is that in face of the grave crisis in family and personal relationships which is characteristic of our time, churchmen need to give a great deal more careful and prolonged thought to these problems than they have yet done.

Evangelicals and the Holy Communion

By The Right Rev. J. R. S. Taylor, D.D.
(*Bishop of Sodor and Man*)

DURING 1938 and the early months of 1939 a Round Table Conference met at Lambeth Palace, at the invitation of the Archbishop of Canterbury, Dr. Cosmo Gordon Lang, to consider the meaning of "Lawful Authority" in the Declaration of Assent.

It was a representative cross-section of the Church of England, bishops, clergy, laymen and women, about fifty in all, under the genial chairmanship of Archbishop William Temple. It had obviously been intended to bring together, in particular, those who had been divided in the Prayer Book controversy of 1927-8, and to include some ecclesiastical lawyers, of whom the most prominent was Lord Sankey.

Very early in the Conference we reached the conclusion that the only legal connotation that could be given to the term "Lawful Authority" in this context was the King in Council, and that the only way to obtain order and discipline out of the present liturgical chaos was to reach, if possible, mutual agreement on permissible deviations from the 1662 Book of Common Prayer and to seek legal ratification of these by a Measure.

So we settled down to discuss the departures from the text and rubrics of the Prayer Book, which had become more or less widely recognised and practised by those who still desired to be regarded as loyal Churchmen. On the more simple and practical uses we soon reached a large measure of agreement, but on the customs which involved doctrinal issues, especially in the Holy Communion, we discovered tensions which threatened the break-down of the Conference.

At this point we were asked to confer with like-minded groups in our several localities and report back at our next meeting. And it was when I gave an account of the reactions of a group of clergy, partly parochial and partly collegiate, which used to meet every term at Wycliffe Lodge, Oxford, that I ventured to put forward a suggestion to Archbishop Temple that we might reach a more satisfactory, because less superficial, basis of understanding and possible agreement, if the representatives of different traditions in the Church of England had the opportunity of presenting to the Conference in a positive and constructive way, the special insights of doctrine and worship which seemed to them most vital. The chairman liked the proposal, but the war-clouds were gathering over Europe and the Round Table Conference did not meet again.

So I followed up the thought in another way. I approached the Principal of St. Stephen's House with the proposal that in the Summer Vacation term each college should invite the other once to a corporate Communion in each Chapel alternately, in which the customary use should be observed in its entirety; and that this inter-communion should be preceded on the previous evening by a corporate Evensong, at which the Principal or Vice-Principal should give an address, frankly

and devotionally expressing the positive teaching of his college on the Holy Communion.

In my view the experiment was abundantly justified. It helped to remove ignorant prejudice, and to foster spiritual fellowship, while (as far as I am aware) it made our men more appreciative than ever of their own Chapel.

Be that as it may, it seems to me that I should use this as an opportunity of expressing some of the great positive insights of our faith as Evangelicals, as we find them enshrined in the Prayer Book service of Holy Communion, and thus of showing why we hold fast to so precious an heritage, and resist those innovations—or rather retrogressions—that would rob us of it.

In this endeavour I take as my text the title which Cranmer gave to the Reformed Service in 1549, " The Supper of the Lord and the Holy Communion, commonly called the Mass." From the first the keynote was struck. The last phrase was intended to make it clear that this Service was taking the place of the old Latin rite.

In 1552 it was changed to the present title, which has remained ever since, " The Order of the Administration of the Lord's Supper or Holy Communion."

The twin phrases of this title summarise, as I believe, all that we hold most dear in the doctrine of this great Sacrament of the Christian Church.

I

First then, the *Lord's Supper*.

This is the earliest name that is given to it in Scripture, St. Paul's great phrase in I Corinthians xi. 20. It takes us back straightaway to the Upper Room, where our Lord so greatly desired, and therefore planned, to eat the paschal meal with His disciples. It reminds us that all our interpretations of the Sacrament must be submitted to the test of the Upper Room and the circumstances of the Institution.

The paschal meal was a memorial of a great deliverance : so is the Lord's Supper. Sacrifice was the price of that deliverance, the blood of a lamb sprinkled upon the lintel and the door-posts. Sacrifice is the price of ours, the " blood of the New Covenant ", through which we have entrance into the very presence of God. The Israelites were to eat it with unleavened bread, prepared for a journey. The Lord's supper reminds us that we are pilgrims and sojourners here, but citizens of heaven, where we shall sit down with the redeemed at God's Board.

But the real emphasis is not on the Supper, but on the *Lord*, as it is in ' the Lord's Table ', ' the Lord's day ', and ' the Lord's people ', which is the literal meaning of our word ' Church '.

Alas, too often we advertise the Church instead of manifesting Christ. We talk about the services of the Church, the growth of the Church, the achievements of the Church. Of course the Church is (at least ideally) the Body of Christ, but the Head of the Body is Christ. And the raison d'être of a body is to express the character and purpose of the person who inhabits it. There is no Church apart from Christ, and " where Christ is, there is the Church ". So there is no Lord's

Supper unless the Lord Himself is there, presiding over it as Host. That is why Evangelical Churchmen believe in the real Presence of Christ throughout the service. The Prayer Book makes no suggestion whatever that His Presence becomes real or more real at any point in the service. And that is because the Prayer Book is scriptural. Nowhere does Scripture attach a special presence of Christ to the Holy Communion. There are only two promises of Christ's presence in the New Testament, namely where two or three are gathered together in His name, there He is in the midst (St. Matt. xviii. 20) ; and wherever His servants go into all the world, in obedience to His command to ' make disciples of all the nations ', there He is with them all the days, even unto the end of the world (St. Matt. xxviii. 20). In both cases it is a spiritual Presence, i.e. in the Spirit. " (The Father) shall give you another Paraclete, that he may be with you for ever . . . for he abideth with you and shall be in you. I will not leave you as orphans : I come unto you."

Of course, it is true that many worshippers are specially conscious of Christ's Presence in the Lord's Supper. That is easily understandable, because in that rich many-sided service there are gathered together, I suppose, all the conditions which facilitate such consciousness. But we are going beyond the warrant of Holy Scripture if we constitute our special consciousness into a special Presence.

We are on sure ground when we state our Evangelical belief in the Presence of our Lord, at once in the heart of all believing recipients of the sacrament, and (more objectively, if you like) in the midst of the worshipping congregation : but we recognise no distinction in time between the beginning of the service and the end, and no difference in space between the sanctuary and the porch.

In the vestry of the new Chapel at St. Lawrence College, before its dedication in 1927, I hung a copy of a German picture called " The Presence ". It shows the interior of a great church, in which the Holy Communion is being celebrated with brilliant ceremonial. Near the west door kneels the figure of a woman afar off, who does not so much as lift up her eyes unto the high altar. And behind her stands the compassionate figure of Christ. A visiting preacher, a diocesan bishop, looked at it and remarked, " I like that picture, because it denies nothing." Being a humble headmaster, I did not reply, but the retort sprang to my mind, " Yes it does, it denies a monopoly to the East end."

But it is one thing to score a debating point. It is quite another to believe in that Presence from the commencement of every celebration—especially when there are only two or three there—and to show that belief in every posture and word.

Particularly it is our glorious privilege as Ministers of the Word and Sacraments to exhibit in the Lord's Supper the perfect combination of word and dramatic action in this Sacrament of the Gospel. The climax, of course, comes in the words of Institution, which are expressly ordered to be accompanied by the manual acts and to be visible to the congregation—" that he may break the Bread before the people ", as the rubric directs.

For it is here that we have vividly represented the great acts of our Redemption in Christ Jesus.

First, He took the loaf and called it His body—the body which He took in the womb of His Mother at the Incarnation. "When he cometh into the world he saith—'Sacrifice and offering (of bulls and goats) Thou wouldest not, but a body didst Thou prepare for me. . . . Lo, I am come, to do Thy will, O God'."

Secondly, He blessed it by giving thanks. That represents His life and ministry on earth, when He recognised all that came to Him as the gift of God, and blessed it by seeing God in it, and by revealing Him through it.

Thirdly, He brake the loaf, signifying His passion, the sacrifice of Himself for the sins of the world.

And lastly, He gave the life, thus broken, for the sustaining of the souls of men, representing His resurrection and ascension, when He gave gifts unto men, and supremely gave Himself in and through the Spirit.

To illustrate the intimate and vital connection between the Word and the sacramental action in the Lord's Supper, it is well to notice how the Comfortable Words, which first appeared in the short English "Order of the Communion" in 1548, emphasize in the same way the acts of our Redemption, thus :

The Incarnation—	"His only-begotten Son," "Christ Jesus came into the world to save sinners."
The Life and Ministry—	"Jesus Christ the righteous", "Come unto Me . . . and I will refresh you."
The Passion—	"He is the Propitiation for our sins."
The Ascension—	"We have an Advocate with the Father".

Time forbids me to develop the interdependence of Word and Sacrament further than to remind you that in this service the sermon or one of the homilies is directed to follow the Nicene Creed.

What I must, however, emphasise in the presentation of the Gospel contained in the Comfortable Words, and in the manual acts of the Institution, is that the central focus of it all is the Cross. Hence one of the earliest names for the sacrament was "the *breaking* of bread" (cf. Acts ii. 42 and Luke xxiv. 35).

The Lord's Supper is "the sacrament of our redemption by Christ's death." As the wonderful Prayer of Consecration expresses it, in words which show little change from the original form of 1549, He "made there by His one oblation of Himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Is it not this once-for-allness of the finished work of Christ which makes us repudiate any re-introduction of the doctrine of the Eucharistic Sacrifice into the Prayer Book, with the same downright thoroughness as that with which Cranmer cut out in the 1552 Revision all those passages in the 1549 Book which Bishop Stephen Gardiner said were patient of such an interpretation?

Our abhorrence is based upon two strong scriptural grounds.

(1) That the conception of Christ presenting His blood and pleading His sacrifice before the throne of heaven is blasphemous to the Father. Did not "God so love the world that He gave His only-begotten Son"? Did He not " send His Son to be the propitiation for our sins "? And was not God " in Christ reconciling the world unto Himself "? Why then does He need to be entreated for mercy? No, as Bishop Westcott wrote in his commentary on the Epistle to the Hebrews, " Christ pleads by His Presence on the Father's throne," seated on the right hand of the Majesty on high.

(2) Our second objection is based on the doctrine of Justification by Faith, or as it is more fully stated in the Prayer of Oblation, " by the merits and death of Thy Son Jesus Christ, and through faith in His blood." The New Testament makes it abundantly plain that we have no part or parcel in the work of our redemption : we must trust wholly in Christ and in Him alone for salvation. Therefore the oft-repeated " sacrifices of masses in which it was commonly said that the Priest did offer Christ for the quick and the dead . . . were blasphemous fables and dangerous deceits." So says Article XXXI, and it still holds good.

II

Little space remains for the second phrase in the title of the Prayer Book, which is more commonly used and therefore more familiar—*The Holy Communion.* It is doubtful, however, whether the proper significance of the word " Holy " is usually understood. The Prayer Book is not lavish in its use of gratuitous adjectives. Unlike some modern clerics, it avoids the unctuous application of the word ' holy ' to anything and everything connected with the Church. The ' holy gospel ' for instance, is a technical term for the passage from the Gospels which is appointed to be read after the Epistle. Nowhere in the Prayer Book (as far as I am aware) do we find ' Holy Baptism ' because in the New Testament it is simply called Baptism. Communion or fellowship, however, is a fairly common term in the New Testament with a wide range of use. And so the Communion of the Body and Blood of Christ is distinguished by the prefix ' Holy '.

It is therefore primarily communion or fellowship with Christ that is meant. It is with Him that we meet in this service, and are strengthened by His fellowship. Such a privilege is not to be reserved for the few. Holy Communion is sometimes in danger of becoming " the gentlefolks' service ", whereas it should be available for all, whatever their circumstances.

We rejoice that this is becoming increasingly recognised by different types of Churchmen, and that the practice of Evening Communion is growing. We must encourage this movement by helping people to see that fasting is only useful if it makes for alertness and receptiveness, not if it hinders these. We want quite rightly to give God our best, and some people find that they can do this most readily at the end of the day, and particularly after the quiet preparation of Evensong.

And sacramentally communion with Christ is focussed in the act of Communion. Our Lord broke the bread, in order to give it to the

disciples. And the service is incomplete without reception by the worshippers. That is certainly the intention of the Prayer Book, which expressly forbade non-communicating attendance down to 1662, when such an order was no longer necessary. And that was certainly Cranmer's intention in breaking up the ancient Canon, and bringing the communion of the people right into the middle of the central part of the rite, so that it followed immediately after the communion of the priest and before the Prayer of Oblation, on the principle that we have nothing to give to God until we have first received from Him.

First, " Take, eat and drink this ", then " here we offer and present unto Thee ourselves, our souls and bodies ". It is the same principle that we find in the 116th Psalm—" What shall I render unto the Lord for all His benefits towards me ? I will *take* the cup of salvation, and call upon the name of the Lord." Then, and only then, " I will offer to Thee the sacrifice of thanksgiving." Similarly our Lord said to His chosen Apostles, " Freely ye have received, freely give " (St. Matt. x. 8).

But there is a further reason for the Prayer Book insistence on the participation of at least two or three communicants at every celebration. It is that the Holy Communion is a feast of fellowship for Christians. " Drink ye *all* of this," Christ said to His disciples. His broken body is the bond of union for the living body of His Church. Is not that the most potent argument for inter-communion ? For in the Holy Communion we find the fellowship of humility, kneeling all on the same level before Him—young and old, learned and unlearned, rich and poor together.

We find the fellowship of joy also, joy in the assurance of pardon, knowing, as we receive in turn the consecrated bread and wine, the handshake and the kiss of His forgiveness ; joy too in the assurance that " we are very members incorporate in the mystical body of His Son, which is the blessed company of all faithful people."

And here, in passing, I would make a strong plea that the lovely Prayer of Thanksgiving, from which I have just been quoting, should not be left as a rarely heard alternative to the Prayer of Oblation, but that both should be used regularly together as they were in the great service of Holy Communion during the Prayer Book Commemoration in York Minster on May 19th last.

And finally we are united in the joy of our Lord's triumph, as we lift our voices in the " Gloria in Excelsis ", that great paean which blends the praises of Christmas and of Easter, in adoration of the King of Heaven and of the Lamb that sitteth upon the throne. " For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen."

Book Reviews

THE CLAIMS OF THE FREE CHURCHES.

By Henry Townsend. 316 *pp. Hodder and Stoughton.* 15/-.

Your reviewer took up this book with keen anticipation and put it down with a sense of disappointment. Perhaps it was a mistake to suppose that it would do for the Free Church position what the Archbishop of York's book *The Claims of the Church of England* has done for the Church of England. But this book is chiefly concerned with the defects of the Established Church—plain enough, indeed, to the Anglican of 1949—in days gone by.

It is refreshing to know that there are still Free Churchmen who oppose in the principle the notion of state establishment of religion. A positive statement, from the Free Church point of view, on the present relation of the Church of England to this principle, would be welcomed by all reasonable Churchmen. But this book is heavily overloaded with purely destructive criticism of the Anglican Church in its worst patches. A better title for it might have been " The Blains of the Church of England in the 18th Century ".

It was a modern Anglican Archbishop, William Temple, who gave his honest judgment that freedom in England " has its origin chiefly in the claim of Dissenters from the Established Church to worship God as their conscience might direct. It was rooted in faith . . . and the self-government of the local chapel has been a fruitful school of democratic procedure ". Evangelical Churchmen gladly agree with that judgment and give honour to Free Churchmen for their splendid contribution to the religious and social well-being of the country. The absence of any acknowledgement that there is a large section of the English Church which watches the work of the Free Churches with keen sympathy is, to put it mildly, misleading. This is a controversial book, but it is none the less an unhappy feature that it conveys the impression that a rigid, authoritarian view of the Church and episcopacy is the view held by all Anglicans. Such a view is not even the official view of the Church of England.

Yet for all its one-sidedness, Dr. Townsend's book is a considerable achievement and gives a sketch of the history of religion in England since the Reformation. There are some generalizations, especially about the Middle Ages, which will not bear historical examination. But a great range of knowledge is exhibited and a vast amount of ground is covered. Nevertheless, it would not be honest not to draw attention to the fact that, in a wide historical sweep, many real achievements of the Anglican Church are passed over in silence. For instance, in the section on World Evangelism, not a word is said about the glorious work of the Church Missionary Society during the past 150 years, to mention only one of the Anglican missionary enterprises.

The heart of Dr. Townsend's book is a treatment of the two great pillars of Free Churchmanship—the repudiation of sacerdotalism and of the possibility of a State Church. There is a great body of Anglican Churchmen who share the repudiation of sacerdotalism. That same body of Anglicans feels able to believe that the connection of the Church

with the State does no violence to New Testament principles. This latter is, of course, a point of real divergence between Free Churchmen and Anglicans. And Anglicans sincerely welcome any positive statement from Free Churchmen on any principle they hold with conviction. But many will regret the appearance in 1949 of a book which might have been a useful contribution 50 years ago. The issues raised are of real importance in 1949, but the treatment of them is sadly out of tune with the times. JOHN G. TIARKS.

THE ATONEMENT: MODERN THEORIES OF THE DOCTRINE. *By Thomas Hywel Hughes.* 328 *pp. Faber and Faber.* 15/-.

This is a posthumously-published work of the late Dr. T. H. Hughes, at one time Principal of the Congregational College, Edinburgh. The publishers insert a note to say that Dr. Hughes asked them to arrange with Dr. J. T. Hornsby to prepare the work for the press. He has done this with great care, and added a valuable bibliography and index.

The book itself is rather unusual. It is not a history of the doctrine of the Atonement, although a good deal of history is included by way of illustration. It is a survey and analysis of " modern " theories of the Atonement, but the word " modern " is liberally interpreted, for it goes back as far as Bishop Westcott and McLeod Campbell. The writer's method is this. He begins by laying down in an introduction certain principles by which any theory of the Atonement must be judged. He arrives at these by a preliminary survey of the leading ideas and problems which have come to the fore during the comparatively modern discussion of the subject. He then proceeds to consider the modern representatives of eight or more principal schools of thought, dealing for instance with the satisfaction theories, the penal theories, the moral influence theory, and so on. There is an interesting chapter called " Back to the Bible " which deals with the important contributions to the subject of men like W. Manson and Vincent Taylor, and one headed " Psychology and the Doctrine of the Atonement." Psychology was one of the leading interests of the author, and he wrote several books on it. Finally, as we have come to expect in all such books on the Atonement, there is a chapter called " A Constructive View," in which Dr. Hughes gives us his own thoughts on the matter to which he has given such long and reverent study.

His method in each chapter is to give a brief introduction to the " theory " under discussion, usually with a few quotations from the classical exponents, *e.g.*, Anselm and Abelard. Then he picks out a number of modern words exemplary of the point of view, and analyses them in fair detail. He ends each chapter, or part of a chapter, with a critique, bringing out the strength or weakness of the view put forward. This rather unusual method contributes to both the strength and weakness of Dr. Hughes' own work. On the one hand, to read this book is to make a renewed acquaintance with the whole of modern British thought on this profound subject. One moves in the company of Dale, Denney, Forsyth, McLeod Campbell, and many other great thinkers. It is a wonderful refresher course for the theological teacher,

who will have no difficulty in setting his pupils some useful essays after reading this book ! But the chapter-by-chapter survey of book after book, necessarily in highly condensed form, makes the study of the book curiously laborious. The book reads more like the *notes* for a book than a book itself, so closely packed and concentrated is it. Its method also involves the reader in a great deal of unnecessary repetition. As each book is considered, the same subjects—the view of sin, " objective " or " subjective," faithfulness to scripture, conformity with man's moral sense—come up with rather wearisome monotony. This reduces the pleasure of reading the book, though it is a mine of information, most useful for reference, and at times very stimulating.

Dr. Hughes' own approach is that of a reverent scholar who has been deeply influenced by what might be called, for short, the " liberal " view of the Atonement, but who is anxious to do justice to the elements of permanent truth preserved, or concealed, by other views such as those of Dr. Denney or Dr. Forsyth. He sees the weakness of the Abelardian view, but in making " conformity with our moral sense " his own effective criterion, he makes difficulties for himself in dealing with what has been called " the roughness of the Biblical material." It may be doubted whether the psychological chapter will be felt to be of permanent importance : its interest seems to be concentrated in the ideas most prevalent in the twenties of this century when psychology was considered the big " new idea " in theological study. The author's own final chapter is not without interest. His most pregnant thought is the suggestion that the Atonement represents God's own " involvement " in the questions and problems raised by man's sin. This is an idea which has to be thought out and expressed with great care, but it is certainly suggestive. Hughes quotes with approval a remark of the present Bishop of Bristol in a B.B.C. broadcast to the effect that " God took responsibility for sin in the Cross, and made an effort to eradicate it." If Dr. Hughes' view can be expressed in a sentence, that is it. R. R. WILLIAMS.

WILLIAM PATON.

By Margaret Sinclair. S.C.M. Press. 15/-.

Those of us who had the good fortune to know " Bill " Paton in his Oxford or Cambridge days (for he enjoyed the hospitality of both universities) will agree that he had a genius for friendship. He was the kind of man with whom, after an interval of years, one could pick up instantly the threads of earlier intimacy or co-operation. No gift could have been more valuable in one who was destined, in a unique way, to be a pioneer of the Ecumenical Movement. Such a man must, above all else, win the confidence and respect of Christian leaders of many churches ; men diverse in opinion, outlook and dogmatic conviction. And sincere personal friendship is the quickest solvent of prejudice and misunderstanding. Such friendship William Paton gave, without stint, throughout the life here so sympathetically recorded. It is a clear picture, drawn with intimate detail from boyhood to the close.

From Whitgift School he won the school classical scholarship to

Pembroke College, Oxford, and went up in 1904, before he was eighteen. Here he found himself quickly in the main stream of the Student Christian Movement, then making the missionary challenge and missionary study the main planks in its platform. Frank Lenwood (whom older readers will remember) was the vital and magnetic leader at Oxford of Christian students. He made them face their vocation in the presence of God. He trained them for evangelism by duty as officers, in schoolboy camps, or in open-air services in the villages round Oxford.

After Oxford came three years at Westminster College, Cambridge, which put him under lasting debt to the Principal, William Skinner, and deepened into lifelong firmness his roots in Presbyterianism. It was while he was a student there that a series of preaching engagements at Bexhill brought him into contact with Miss Grace Macdonald, the minister's daughter, whom he was to marry in 1912 (on £165 a year).

"Edinburgh, 1910" shewed the Student Christian Movement clearly that if missionary recruits were to come forward to meet the overwhelming new opportunities abroad, the Christian community at home must be educated to the point where it would be willing to sacrifice them; and the future recruits must be strengthened in Christian belief and in a sense of missionary vocation. Only a whole-time secretary could grapple with this problem; and William Paton was the obvious man.

So began a period of service at home, and of travel abroad, which was to put him into the centre of missionary understanding, co-operation and leadership. Able administrator, keen student, quick in making friends, with breadth of view and statesmanlike grasp of essential policy, he possessed, above all, that inner personal conviction of the Gospel as the one and only "power of God unto salvation" which from St. Paul onwards has been the driving force of all great missions and missionaries. Very illuminating is the incident recalled, after Paton's death, by D. S. Cairns, the veteran Scottish leader:

> "I remember when we were discussing the change in thought from the days when the great missionary motive was the salvation of the heathen from the universal damnation to which many believed they were all doomed, I said to him: 'What would you put in its place as a motive force?' He looked up at me and said: 'Who loved me and gave Himself for me'. Bill was in all my knowledge of him so averse to conventional pietism, and so wholesomely reticent on the most sacred things, that the word came with revealing force."

Soon afterwards he became Assistant General Secretary of the Student Christian Movement. A year with the Y.M.C.A. in India, on army work, in 1917-18, just after his own ordination to the Presbyterian ministry, introduced him at first hand to the problems of India, and led to a permanent appointment there with the Y.M.C.A. But not for long. For the National Missionary Council of India soon claimed him as one of its secretaries. Now indeed he was in the full tide of the pulsing movements of India and the Indian Church:

education, medical work, nationalism, relationship to England, to all these he brought a fresh view and a creative contribution.

Meanwhile, through personal friendship with Indian leaders, from Gandhi downwards, and with Indian Christians, he was gaining priceless assets for the work of the International Missionary Council which was now to be his main task in life. He began it in 1926. He it was who planned, from London, the Jerusalem meeting of 1928. The conference itself had a profound effect upon him :

> " William Paton reflected very clearly, in the message that he brought away from Jerusalem, the particular application of the uniqueness and universality of Jesus Christ to the problems of the mission field, and he was forcible in his reminder that the claims of ' unevangelized fields ' included not only geographical expansion, but extension over all departments of life. ' We dare not forget,' he wrote, ' that the revelation of God in Christ is not only for all men, but for all of each man. There are " unoccupied fields " that are not geographical, tracts of human life and experience where Christians are only beginning to learn that Christ has a word for them.' "

Tours in China, Korea and Japan gave him fresh contacts with Christian leaders and their problems. Meanwhile, the World Council of Churches was growing into childhood. Stockholm, Lausanne, Tambaram, all these contributed to its development. It could not even be arrested by the war, during which the care of the ' orphaned ' missions claimed much of his thought and care. But his chief concern was the strengthening of the National Christian Councils, and the place of the younger Churches in the World Council of Churches ; in particular, their responsibility for the evangelisation of the world. " Really, I think I belong to the World Church," he had said, near the end of his life. That end had surely been hastened by his unremitting labour, on behalf of " the field which is the world ". It is perhaps significant that his last fatal illness overcame him while he was doing his favourite mountain round on the fells of Westmorland. He loved the heights, the open spaces, the wide vistas—especially if his friends were climbing with him.

Miss Sinclair's book will be a treasure to ' Bill ' Paton's many friends. To all who care for the missionary and ecumenical work of the Church it will reveal how much our own and future generations will owe to this energetic, wise, humorous and very lovable Christian leader. It will also trace, through his own record, the development of the national and international missionary movement, with its growth of councils and secretariats, as an integral part of the now firmly established World Council of Churches. R. W. Howard.

BEGINNINGS OF THE CHRISTIAN CHURCH.

By Hans Lietzmann. Translated by Bertram Lee Woolf. 303*pp. Lutterworth Press.* 21/-.

In 1924 Professor Hans Lietzmann succeeded to Harnack's famous Chair of Church History in the University of Berlin. We are not surprised therefore to find that this volume on the " Beginnings of the

Christian Church" is characterised by accurate scholarship based on first-hand source material and painstaking research. Professor Lietzmann, who died in 1943, made himself a master of epigraphy and paleography: and this is strikingly demonstrated in a remarkable chapter on "The Jewish Diaspora". The task of laborious reconstruction has been well done. He points out that "the entire rich culture of Hellenistic Judaism which had been carried by many millions through the whole of the post-classical ancient world and far beyond the eastern border of Mesopotamia, had been systematically annihilated, with terrible consequences. Talmudic Jewry destroyed its Greek-speaking sister, pulled down her buildings and ploughed up her sites . . . Whole centuries of Jewish history have been silenced by their own people." Nevertheless, despite this fact Lietzmann succeeds in piecing together the evidence that can be gleaned from the shattered remains of synagogues and burial places, and from occasional scraps of parchments or papyrus. In his final composite picture he presents an authentic account of both the numerical and cultural strength of the ancient Jewish Diaspora. On the one hand, he shows that at the beginning of the Christian era the Jews numbered no less than seven per cent of the total population of the Empire; on the other hand, that Jewish religious propaganda met with such success that Seneca, in a biting epigram, complains that the customs of this accursed people have spread over every country: "The conquered have given their laws to the conquerors."

This volume covers the background and writings of the New Testament and of the sub-apostolic age. Other volumes cover later periods in the history of the Christian Church. It is no detraction from Lietzmann's considerable achievement to say that his work on the sources of the New Testament, and especially on the literary structure of our Gospels, will be felt to be less satisfying than his purely historical work. The former is already, to a certain extent, "dated", and his opinion on the authenticity of some of the Epistles will not meet with general acceptance.

Nevertheless, Lietzmann's interpretation of the baffling history of the Apostolic age is profoundly provocative of thought. He devotes intensive study to the significance of the Apostolic Decree of Acts 15: what, in fact, did the decree prescribe? "The decree confirmed the view that the Gentile Christians were not required to become Jews in all respects; they were required to abjure illicit sexual intercourse in every form, and also to use only Kosher meat at meals. This was all that was meant by the formal language of the prohibition re meat that had been offered to idols, or blood, *i.e.* meat which had not been drained; or meat from strangled animals, *i.e.* not ritually killed." Lietzmann contends that "Paul repudiated it warmly", and from this point he traces increasing tension between Peter, the Apostle to the Jews, and Paul, the Apostle to the Gentiles. He points out that Paul's work was continually undermined by the Judaizers, and that these Judaizers were in continual contact with the original Apostles in Jerusalem.

It is Lietzmann's peculiar merit that he clarifies issues, and places accepted ideas in a fresh perspective. He believes, for instance, that

the Church of Rome owed its origin to the Hellenistic circle of Stephen. "It is not," he writes, "an eviscerated Paulinism, but a purely Hellenistic proselyte Christianity". This is the kind of conclusion characteristic of Lietzmann that both stimulates thought and challenges accepted conclusions, even when it does not carry complete conviction. This is a scholarly work, to be studied and weighed.

S. Barton Babbage.

THE LIFE AND TEACHING OF JESUS CHRIST OUR LORD. *By Rev. J. Lebreton, S.J. Burns Oates and Washbourne.* 21/-.

This is a second edition in one volume of some 900 pages of a modern standard Roman Catholic work, originally issued in two volumes. The reviewer's homework in such a case is long and laborious and without the thrill of unexpected discovery that a new work always stimulates. Yet the task was worth doing. For we all need to see the whole as well as the parts. And we are lesser men than our fathers so often because our narrow dogmatisms are no substitute for their broad and spacious certainties.

Lebreton manages to handle the text with some critical freedom and yet remain loyal to the essential fundamentalism of the Biblical Commission. He is much better in the deeper mysteries of the Last Discourses and the Passion narrative than in his handling of the earlier ministry. In other words he fails where the modern literal life succeeds: Jesus the Man of Galilee does not come to life. But he succeeds where the modern liberal life entirely fails: the Cross and the High Priestly Prayer are indeed alive. But how anyone with a taste of T. W. Manson's reprinted *Sayings of Jesus* (S.C.M., 21/-) could rest satisfied with either a Protestant or a Catholic fundamentalism entirely baffles me.

The best part of the whole book seemed to me to be the section on Gethsemane (ii. 289 ff); reminiscent of Forsyth in its insistence upon Our Lord's agony being more for others than for Himself. There are some very good Augustinian quotations on the Eucharist (i. 317) and on preaching (i. 324), and the point from G. F. Moore about the "sectarian subconsciousness" (1. 327) is well taken. And the handling of the 20 minutes' (i. 127) Sermon on the Mount (i. 135f) is most impressive. Of course, the great Catholic commentators are used with effect: S. Bernard (i. 140), Augustine again on eschatology (ii. 210) and on John viii (ii. 26), Bossuet, St. Teresa (ii. 293f), and St. John of the Cross (ii. 394, 441). And I liked the characterisation of Judas (ii. 152) and Thomas (ii. 416f).

I noticed, or thought I noticed, a large number of small mistakes, of which the following may be mentioned: (i. xxiii) Dr. Headlam's initials were A.C., not A.T.; (i. 16) the geography of Jacob's well; (i. 143) "treaty" should be "treatise"; (i. 204) the geography of Nain; (i. 282) the direction of the Mount of Precipitation from Nazareth; (i. 314 n) "who" should be "which"; (ii. 45) misprint; (ii. 128) grammar; (ii. 154) the second note loses its way!; (ii. 303) Garvie was not an Anglican; (ii. 322 n) "the chief town" should be "the chief priest". And there are many others.

But, not to end negatively, this book is only another welcome sign

of the increasing seriousness with which the Roman Catholic Church is undertaking to make its members Bible-readers and Bible-lovers. This does not mean any necessary freedom of colportage for Bible-sellers in Roman Catholic countries. But it is a great step forward and for it we can all undoubtedly give thanks to God. J. E. Fison.

THE STORY OF AMERICAN PROTESTANTISM.
By A. L. Drummond. Oliver and Boyd. 30/-.

Those who want a clear and comprehensive account of the history, development and present position of Protestantism in America will find Dr. Drummond's 'Story' not only a mine of information but a valuable and instructive research work of absorbing interest. Every aspect of the varied and complex religious life of America is faithfully and often humorously portrayed, and its outstanding preachers, teachers and scholars receive most careful and honourable notice. Dr. Drummond mentions the Anglican background of the early Virginian Settlement, and his account of the New England Puritan Church is most instructive. It illustrates realistically that religious intolerance, the *damnosa hereditas* of the Middle Ages, was conspicuous amongst these Puritans who had so recently been its chief victims, since Anglicans, Quakers and Baptists were given no toleration. It may surprise some to learn that the New England Congregational Church was supported by State taxes till 1834, and Anglicans in Virginia and New York till 1776. Our Author gives a good account of the 'Great Awakening' inaugurated by Jonathan Edwards' arresting preaching and so marvellously extended by Whitefield's amazing success as a revivalist preacher who spiritually united the Colonies from Georgia to Canada. This great revival movement was re-inforced by the wonderful growth of Methodism after the Revolution when Bishop Asbury's preaching secured 300,000 converts. It was a sad blunder for the small discredited body of Episcopalians to refuse a reunion proposal from the American Methodists, whose membership is now four times that of the Anglicans.

Dr. Drummond declares that Revivalism became the 'dominant pattern' of American Protestantism after 1800 in a series of gigantic waves, and he points out some of its fanatical excesses, although Moody condemned any hysterical outbursts. He notices the amazing growth of Baptists, especially amongst the negroes and in the Southern States. He also gives some interesting particulars regarding Protestant worship. In early New England days the sermons, in unwarmed churches, were usually 1½ hours long! The Lord's Supper was observed monthly, and ordinations were conducted, with the laying on of hands, by ecclesiastical Councils. No organ was used till 1770. In Anglican churches discipline was very slack. Confirmations were impossible and the surplice was rarely used. Our Author declares that after the mid-19th century dignity and decorum passed from the non-episcopal churches and the Meeting House became a featureless auditorium. But he records a remarkable recovery of 'reverent worship' in recent years, and a 'Book of Common Worship' was issued by the Presbyterians in 1905. There has also been a nation-wide improvement in church architecture. He deplores the numerous divisive sects and

' freak religions ', which he describes as a ' special American failing ', due in part to the negro colour bar and the very mixed racial origins of the Churches.

Dr. Drummond notices the great change in theological teaching produced by the modern view of the Bible, and he adversely criticises the crude ' Fundamentalist ' theology of many earlier Southern Baptists who neglected or despised learning. He declares that in the South and West " obscurantism applies modern business methods of popular psychology to delude the credulous ". But he realises the dangerous trends of ' liberalism ' in its extreme modernist form of denying the supernatural.

It is encouraging to learn of the rapid percentage increase of church members amongst Protestant Christians. Our Author cites Bishop Stephen Neill's declaration that " America is the one part of the West where the Church is increasing in strength and opportunity ".

While Dr. Drummond has not added much to the facts chronicled in Dean Sperry's invaluable *Religion in America*, he has presented these in more detail in a fascinating and very readable ' Story '. It is a pity that he could not include a notice of the wonderful ' fruitage ' of American Protestantism in its widespread missionary activities, especially in India and China. C. SYDNEY CARTER.

FOUNDATIONS OF CIVILIZATION.

By D. Elton Trueblood. 152 *pp. Eyre and Spottiswoode.* 7/6.

Mr. Elton Trueblood sets out to discover the real problem of the present time and its proper solution. In an interesting preface he dates the end of our time as August 6th, 1945. He contends that the Dominance of Europe is at an end. Western Culture, the fertile offspring of the union of Hellenism and Hebraism, may go on in other lands, though we have no real guarantee of such continuity. Russia, in his judgment, rejects in toto the Judeo-Christian tradition and substitutes for it an acceptance of science and the fruits of science. The Western democracies still cling to the classic moral and religious heritage derived from Greece and Palestine. These two are now facing one another. If peace breaks down and the two competing systems come to violence the result would be a true Armageddon.

The most alarming feature is that the disciples of Marx and Lenin are sure of themselves, while for many of our people the glorious ethical tradition we have inherited is no longer a living force.

Our author believes that the best method of meeting the situation is to secure a morality which we can pass on to our children. He believes that we have the basis for such a morality in the Ten Commandments, which have this advantage, that they are accepted alike by Roman Catholics, Protestants and Jews and are therefore not sectarian. Whether it is possible to construct what our author calls " the total view of life of which the classic commandments are shorthand representations " without introducing certain so-called sectarian instruction may be open to doubt.

He claims that the error of humanism is that the average humanist ignores God : he " assumes uncritically that religion is something out-grown ". He contends that we have no true ground for our

humane institutions unless we hold that man is the image of God and is therefore responsible to the God who made him. He has a provocative chapter on "The Necessity for Intolerance". He objects with rigour against "the kind of toleration which blurs all distinctions".

He contends that "the institution of Sabbath congregational worship saved a precious heritage from extinction" after the break-up of the Jewish monarchy at the time of the Exile. So "the Church may become the means of our cultural salvation". He regards the fifth commandment as a powerful argument for collaboration, and here we seem to see that very insistence on sectarianism which appeared to be ruled out in his former acceptance of the Decalogue as a base for morality. The value of the command, "Thou shalt not kill", is found in its impulse towards an ever-growing sense of the sacredness of human life. Both it and the law against adultery rest on the sacredness of human personality.

The whole book is a thoughtful examination of the moral basis of society and repays study. T. C. HAMMOND.

Short Reviews

GREAT SAINTS.

By Walter Nigg. (*Transl. by Wm. Stirling.*) 286 *pp.* *Aldor.* 15/-.

This is an interesting and unusual book by a writer who, in his capacity of Professor of Divinity at Zurich has established a reputation as an historical theologian. For one thing, the subject is only in the most extended sense theological: the book is an account of nine of those spiritual geniuses of Christianity who have been honoured with the name of Saint. For another, although the author is a convinced Protestant, he deals for the most part—and that sympathetically and even enthusiastically—with those who may be claimed by the Roman Catholics. He is always edifying, and never merely clever or cheap, as many modern writers upon heroes of the past tend to be. He will have nothing of smart psychological explanations, and is equally critical of poetic idealisation. Biographical details are reduced to a minimum. The whole effort is to understand and narrate the story of spiritual development and spiritual achievement, and to estimate the significance of each character both for the men of his own generation and for the Church as a whole.

The book raises problems, of course, problems with which the author makes little attempt to deal, since they go beyond the purpose of his work. Perhaps the most important and fundamental is the conception of Sainthood, and it is here, we think, that the decisive weakness of the book is to be found. Professor Nigg, not quite unconsciously but quite erroneously, accepts the Roman Catholic rather than the New Testament definition. Certainly, a Francis or a Theresa was a saint, and an outstanding one at that. But it is not as saints, but as religious geniuses or mystics that these characters deserve special commendation. They had a peculiar talent, and like all the saints, the majority of whom had different talents, they yielded that talent to God.

The matter is more important than a use of words. It concerns the relationship between religious talent and the standing of the true saint as one redeemed solely by divine grace. Professor Nigg has given us a profound and stimulating study, for which we cannot be too grateful. But with all his insistence upon the real catholicity of the saints, we cannot but feel that by a false definition he has let go a vital distinction between the Romanist and the Reformed conceptions of Christianity. G. W. BROMILEY.

LIVES OF THE PROPHETS.
By Stephen L. Caiger. S.P.C.K. 10/6.

This is an expansion of a book first published in 1936. The author has soaked himself in the writings of the Prophets, and has the happy gift of being able to convey their lives, times and writings in a vivid and lively style. No one could find this book dull, and no one could put it down without having learnt much. It would be an excellent first book for the General Ordination Examination, as well as for teachers.

One or two points call for comment. The historical background to the non-writing prophets (Samuel, Elijah, etc.) is extremely well done. In interpreting the opening chapters of Hosea, Caiger takes the view which very few take to-day—though it may well be correct—that Hosea deliberately married a "fallen" woman. Chapter VII includes "The Deuteronomist" among the prophets: this seems highly debatable, and modern scholarship is not so unanimous about his existence in the time of Manasseh as is here suggested.

Ezekiel is treated as one prophet, and the hopeful passages are accepted as genuine parts of Amos and Hosea, but Zechariah is not so fortunate. Even if it is necessary to divide up his Book—and this is not certain—it seems a pity to adopt the extreme view which would place ix-xiv in 135 B.C.

Two factual errors should be corrected in future editions. On page 86 it is said of the earthquake in Amos i. 1, "We find it mentioned nowhere else". It is of course mentioned in Zechariah xiv. 5. In the footnote on p. 309 it is stated that Daniel "was evidently written originally in Aramaic throughout, but as it stands in the Hebrew Bible to-day most of it has been translated into Hebrew to qualify it for admission to the Scriptures". But the greater part is still in Aramaic. Incidentally it is reported that amongst the recently discovered MSS. there is a portion of the Book of Daniel, provisionally dated c. 140 B.C., and containing one of the overlap passages, with the Aramaic and Hebrew as in our Bibles to-day.

A particularly useful point in the book is the little chronological table at the end of each chapter. J. STAFFORD WRIGHT.

THE SCOTTISH BOOK OF COMMON PRAYER, 1929.
By A. C. Don, Dean of Westminster. S.P.C.K., 6/6.

Most Englishmen are woefully ignorant of the religious situation in Scotland and still more of the history of the Scottish Churches. This little book of the Dean of Westminster's contains a most pleasantly written account of part of the history of the Episcopal Church. The

title is not altogether exact, because the book is exclusively concerned with the history of the Scottish Liturgy from 1637 until the present day. This Communion Office differs in many striking ways from the English Rite of 1662, which is still a permissive use in Scotland. The book is attractively printed and richly illustrated with photographs of original documents in the author's possession, but it is a great pity that the binding is so unworthy of the contents. The book certainly encourages the reader to pursue his studies further.

Because the Episcopal Church of Scotland is so similar to the Church of England and so many English people belong to it, it is often called by Scots folk " the English Church." Dr. Don rightly rejects this description. The Church is truly Scottish and no importation from England, but the false impression is kept alive by such an experience as befell the reviewer when he walked into a Scottish cathedral and saw immediately inside the door a pile of green books bearing the clear title, " The English Hymnal."

The book is obviously written out of a great devotion to the Scottish Church and is so conspicuously fair that the reader cannot but notice the author's one lapse when he writes of the opposition to the introduction of the 1637 Book. Objections can be made, and surely were made at that time, to the Epiclesis and the supposedly primitive type of " Canon " which in no way depend either for their existence or their cogency on the beating of " the No Popery drum."

C. W. J. Bowles.

THE INVISIBLE WORLD.

By Hereward Carrington. Rider. 9/6.

It is useful for the Christian minister to have some knowledge of researches that are being made into the deeper realms of the mind, and into alleged manifestations from the spirit world. The important thing is to get hold of reliable works. Not long ago we reviewed J. B. Rhine's book on " The Reach of the Mind ", with its repeatable laboratory experiments. Now we have a book which discusses happenings that do not lend themselves so readily to control, though even here laboratory methods have been employed at times. The author is one who is recognised as an authority in psychical research.

The book is rather more disjointed than Tyrrell's book, *The Personality of Man*, and this is probably due to the fact that some of the chapters have appeared previously as separate articles. But it covers a wide field, from mental and physical mediums to attempts at psychic photographs, and concludes with the bearing of psychical research on the mind-body relation, free-will and determinism, and Yoga and magic.

Much of the contents are based on the personal experiences of the author, who is not unduly credulous, and who records fakes and deceptions as well as manifestations which seem to him to be genuine. The reader can distinguish between facts and theories, and is not bound to accept all Dr. Carrington's conclusions. Incidentally, this author should not be confused with the late Whately Carington, who wrote on Telepathy.

J. Stafford Wright.

A NEWMAN ANTHOLOGY.

By W. S. Lilly. 355*pp.* *Dobson.* 10/6.

This is a de luxe edition of an old book indeed, for it was first published in 1875 with the approval of John Henry Newman himself. The only addition is a scholarly introduction by Henry Tristram, who certainly knows his Newman well. William Samuel Lilly, the collector of the extracts, was, like Newman, a Roman Catholic, and so it is from that viewpoint that the anthology is compiled. Nonetheless, it covers a wide variety of subjects and the four main divisions—Personal, Philosophical, Historical and Religious—give a remarkably complete picture of the thought of Newman as well as a witness to the beauty of his language.

One of the sections in the first part is entitled " The Anglican Church seen from without ", and that might well be given as a title for the whole. Here is writing representative of Romanism in its most intransigent mood, expressed with all the fire, and sometimes the extravagance, to be expected from the author of Tract XC. A pleasing feature of the work is that the extracts are much more than mere snippets and are amply long enough to avoid the error of ignoring the context. That is certainly good, for the language of Newman is so graceful and lucid that it ought not to be too severely truncated even in an anthology.

R. S. Dean.

THE SEVEN CHRISTIAN VIRTUES.

By H. R. Williamson. 120 *pp.* *S.C.M.* 7/6.

The theological adventures of a layman are always interesting, especially when the adventurer has literary talent and a genuine religious interest. At the very least one may expect a ruthless handling of the subtle technicalities of the professional, and from time to time a positive contribution of real originality may be made, a contribution all the more forceful and valuable because of its greater popular appeal.

The author of "The Seven Christian Virtues" has all the qualifications for the successful lay theologian, and he has chosen in Christian ethics a promising and exciting subject. Unfortunately, however, he has failed to achieve even the minimum expected of him. The style is not at fault, and the book is not without interesting ideas, but Mr. Williamson is far too enamoured of technical moral theology, and far too circumscribed by his four authorities : the Bishops of Oxford and Exeter, the Jesuit Henry Davis and Thomas Aquinas. Indeed, the completed work reads very like a beginner's statement on the so-called ' catholic ' ethics of these writers, and where in a few small particulars the author ventures to dissent, he covers himself with quite unnecessary apologies. Even the ingenious defence of the use of black-market clothing coupons smacks heavily of the casuistical schools, and Mr. Williamson hardly makes it clear what moral law entitled him to his ' necessary ' two or more cloaks when the children of coupon-vendors were compelled to go about in rags.

We must not do the author an injustice. He makes many good points, not least the central one that worldly virtues are often the deadliest of sins. But a layman's exercise in theology was hardly necessary to tell us that. Perhaps next time Mr. Williamson will

take the bolder course of measuring his theological authorities by the standard of the Bible itself, or even the Pauline doctrine of justification. Then he may well produce a work stimulating and penetrating enough to justify the theological excursion. G. W. BROMILEY.

LOCAL STYLE IN ENGLISH ARCHITECTURE.
By T. D. Atkinson. 183 *pp. Batsford.* 15/-.

The purpose of this book is to record and explain local variation in English architecture. This variation arose mainly in the later mediaeval period. The main part of the work falls into three divisions. Part I (pp. 21-79) deals with the various factors making for local variation in mediaeval times, *e.g.* the geology and geography of England, the site of quarries, the mode of transport, the grouping of population and the distribution of wealth.

Part II (pp. 80-125) provides a description of local variety in the plan of churches, in church steeples and church furniture. Probably it is in the steeples (*i.e.* towers with or without spire) that local variety is most commonly noticed. Towers may be classified according to shape (square, polygonal or round), the arrangement of their buttresses, windows and parapet, the material of which they are made and their position in relation to the body of the church. Spires also are of different types, whilst interior roofs, with their wide variety of structure, are open to classification. All these variations in church structure and furniture are found to predominate in certain localities.

In Part III (pp. 126-156), the Author makes a brief survey of England and notes the destructive features of the architecture in each region. The book closes with eight appendices.

This is a typical Batsford production. There are 126 excellent photographs as well as a generous number of maps and plans. The mass of detail is impressive. The Author is not only at home in the architecture of mediaeval English churches; he is also very well-informed about English mediaeval life in general. In the Preface it is stated that this book is issued in the hope that a more exhaustive treatment of the subject, county by county, will be undertaken later on.

The fact that the present book is, in some sort, a first draft and a collection of material perhaps explains the disproportionate length of Part I and why the scope of Parts II and III appears to overlap somewhat. Further, the treatment of domestic architecture is brief in the extreme. The book is not altogether easy reading through the compression of the Author's style. However, it is an excellent inquiry into its subject, made by one whose evident knowledge inspires confidence. One looks forward to the fulfilment of the hope of the more detailed study. R. G. G. HOOPER.

NOTES ON BOOKS RECEIVED

THE SOUL OF PRAYER. *By P. T. Forsyth* (*Independent Press.* 5/-). There is always something fresh and stimulating about Forsyth's writings, even when he is dealing with the most commonplace of themes. That is certainly true of the present volume in its treatment of the subject of Prayer. The book was first published in 1916—a fact which reveals itself in occasional references to the first world war. But the book is by no means dated, any more than it is a collection of pious platitudes on a well-worn theme. Forsyth arrests our attention at the outset by asserting, " The worst sin is prayerlessness. Overt sin, or crime, or the glaring inconsistencies which often surprise us in Christian people are the

LUTTERWORTH PRESS

4 BOUVERIE STREET, E.C.4

The Witness of the Old Testament to Christ

Wilhelm Vischer

A translation by A. B. Crabtree of the first volume of the much discussed *Das Christuszeugnis des Alten Testaments.* (*Ready shortly*). 25*s. net*

The Reward of Faith in the Life of Barclay Fowell Buxton

B. Godfrey Buxton

The life story of a great pioneer missionary in Japan and of the Japan Evangelistic band, which he founded. (*Ready December*). 7*s.* 6*d. net*

How Stands Reunion?

Edward S. Woods (*Bishop of Lichfield*)

A survey of the present position of the world church. *Paper.* 2*s. net*

For To-day — *D. T. Niles* **Foreword by JOHN R. MOTT**

A book of prayers and Bible reading for every day of the year. 8*s.* 6*d. net*

Great Churchmen Series

Price 9d. each net

Two new additions :

CHARLES SIMEON by **Max Warren**

W. H. GRIFFITH THOMAS by **M. Guthrie Clark**

The following titles are also available :

H. C. G. MOULE	WILSON CARLILE
RICHARD HOOKER	J. C. RYLE
JOHN NEWTON	WILLIAM TEMPLE
JOHN WESLEY	CHARLES WESLEY
HENRY MARTYN	RICHARD BAXTER
JOHN TAYLOR SMITH	JOHN JEWELL
THOMAS BARNARDO	JOHN KEBLE

F. J. CHAVASSE

Write for complete Book List

CHURCH BOOK ROOM PRESS LTD.

7, Wine Office Court, Fleet Street, E.C. 4

effect of this, or its punishment . . . Not to want to pray, then, is the sin behind sin. And it ends in not being able to pray ". In a later chapter, dealing with the inwardness of prayer, he reminds us that prayer involves the commitment of ourselves to the Lord to do our best to bring about the answer. In other words, a prayer is also a promise. " The prayer of the vindictive for forgiveness is mockery. No such man could say the Lord's Prayer but to his judgement. What would happen to the Church if the Lord's Prayer became a test for membership as thoroughly as the Creeds have been ? The Lord's Prayer is also a vow to the Lord." Yes, this is a stimulating book.

FLAME TOUCHES FLAME. *By Margaret Cropper* (*Longmans*. 10/6). This book is a study of six Anglican saints of the 17th century, namely, George Herbert, Nicholas Ferrar, Henry Vaughan, Jeremy Taylor, Margaret Godolphin and Thomas Ken. As Miss Cropper remarks in her Introduction, it is a true bill against the Church of England that we are not aware of our saints, and therefore not aware of the height and depth to which life in our Communion might grow. The six saints of whom she writes certainly enriched the life of our Church in the 17th century, and the fragrance of their devotion abides to this day. The value of Miss Cropper's work is enhanced by the fact that she adheres faithfully to her purpose in providing a series of *studies* and not merely factual biographies. It may be added that the characters with whom she deals are concerned with a phase of English Church life with which Evangelical churchmen are, generally speaking, all too little acquainted.

LET THE PEOPLE READ. *By Gordon Hewitt* (*Lutterworth Press*. 2/6). The fact that this book is described on the title-page as " A Short History of the United Society for Christian Literature " might convey to the casual reader the impression that it is a work likely to appeal only to the enthusiastic supporter of the U.S.C.L.—or, as we used to know it, the R.T.S. But this is far more than a domestic record of the work of one of our great Christian societies. It is also something in the nature of a survey of the development of religious literature in this country and overseas during the past 150 years, and in particular it provides a study of the effect of such literature on the social life of this country during the nineteenth century. The whole work is put out in a very attractive style, excellently written and well illustrated, and is a marvel of cheapness for half-a-crown. Mr. Hewitt is to be congratulated on a first class piece of work.

THE REVELATION OF ST. JOHN THE DIVINE. *By Ronald H. Preston and Anthony T. Hanson* (*S.C.M. Press*. 7/6). The second of the new Torch Bible Commentaries boldly tackles what is doubtless, for the average reader, the most difficult book in the Bible. While on the whole the commentary may not be quite up to the standard of Prof. A. M. Hunter's excellent volume on St. Mark, the writers have done their best to face the difficulties of the Apocalypse and to expound its mysteries in such a way as to make the book intelligible for the average Christian reader. Perhaps there is a tendency to over-simplify the difficulties. Is there really an elementary " key " to this baffling book ? Can we, despite our increased understanding of apocalyptic literature, claim to have penetrated all the mysteries of John's Apocalypse ? These are questions which will naturally suggest themselves to a cautious reader. Nevertheless, we are grateful to the authors for their contribution to a notoriously obscure field of biblical study. They have at least offered us a sensible and reasonable interpretation of the Book of Revelation, which for too long has been regarded as the private preserve of adventist cranks and prophecy-mongers.

THE IMITATION OF CHRIST. *Translated by Edgar Daplyn* (*Latimer House*. 6/-). We are here offered Thomas á Kempis in a new translation. It is of value for two reasons. First, it is a translation into modern English, with the result that it reads well and is perfectly lucid. Secondly, it is a complete translation, without any deletion or editing, following closely the text of the autographed manuscript of 1441. Without doubt Mr. Daplyn's work will make this great medieval classic " live " for a fresh generation of readers.

MAN AND HIS NATURE. Broadcast Talks in Religion and Philosophy (*S.C.M. Press*. 3/6). These talks were part of a series broadcast by the Schools Department of the B.B.C. during the academic year of 1948-9. They are designed to meet the needs of sixth-form boys and girls in secondary grammar schools and to present for discussion the central affirmations of the Christian faith. Among the contributors are William Paton, J. T. Christie, C. H. Dodd and H. H. Farmer.

GODS AND MEN. *By R. A. Gregory* (*Stuart and Richards*, 12/6). The subtitle of this book is : " A Testimony of Science and Religion ". The author, Sir Richard Gregory, Bt., is a Fellow of the Royal Society and a former President of the British Association. He is also the author of numerous text-books and scientific works. No one therefore would question his ability or prestige as a man of science. But in this book he is dealing not merely with science but with religion as well, and more especially with the Christian religion ; and it may be questioned whether as an exponent of religion he is as worthy of respect as in the capacity of a teacher of science. At any rate, it ought to be made clear that the version of the Christian religion in which Sir Richard is interested is the Bishop Barnes variety, not the biblical and apostolic form thereof. To take but one illustration : of the Christian belief in the fact and meaning of our Lord's resurrection he writes : " Direct historical evidence of the Resurrection of Christ in the flesh can scarcely be regarded as convincing ; and is altogether insufficient from the point of view of natural science. Belief in it can be secured only through faith in spiritual vision, which cannot be submitted to material judgment. The accounts given by the writers of the Gospels are so divergent that they cannot reasonably be reconciled. . . . All that is certain is that, after Christ's death, something happened to restore the confidence of the broken and dis-spirited band that fled at the time of the betrayal and trial. It was not His earthly body but the spirit of His teaching that survived the Crucifixion. . . . Even if there had been a physical resurrection of Christ's body, the relation between such a miracle and the death of human beings is not clear ; because, if it is assumed that He was God, the conditions and circumstances were entirely different from those which are the lot of mortal men " (p. 141).

THE BIBLE IN BRITAIN. *By F. Harrison* (*Nelson*, 7/6). This is a most useful handbook, being the story of the Bible in this country during the past twelve hundred years. Canon Harrison, who is Chancellor and Librarian of York Minster, is a master of his subject. He has a preliminary chapter on the origins of the books of the Old and New Testaments and the Canon of Holy Scripture ; then he deals with the principal ancient versions and traces the story through Anglo-Saxon times, touching on the work of Bede, Caedmon and Alfred the Great. In succeeding chapters we are introduced to the work of John Wyclif and his " school of translators " and to such great names as Erasmus and Tyndale, Coverdale and Matthew, leading up to the Great Bible, the Bishops' Bible, and the Authorised Version. The story is brought right up to date by dealing with modern translations, including the work of Weymouth, Moffatt, and Mgr. Knox, concluding with the Revised Standard Version of the New Testament (1946). It need hardly be said that the work is no bare historical record. The merits of the various translations are assessed, while the reproduction of passages in parallel columns serves to illustrate the differences between them and the developments in style. The book is illustrated by twelve plates.

COMMON GROUND. *By J. S. Whale* (*Longmans*, 2/-). This year's William Ainslie Memorial Lecture, delivered by the Head Master of Mill Hill School and here reproduced in pamphlet form, was a study of England's religious heritage with a view to discovering and exploring the common ground occupied by " Catholics " and " Puritans ". Dr. Whale expounds the essential and distinctive elements in both traditions and reaches the conclusion that despite the " grave differences of principle which historical memory cannot ignore and which conscience may not belittle ", their common heritage does in fact unite them.

THE REGENCY STYLE, 1800-1830. *By Donald Pilcher* (*Batsford*, 15/-). Mr. Pilcher offers us descriptions of the different styles not only of Regency architecture but of Regency gardens, fashions and furnishings. He tells us that in spite of the varieties and vagaries in Regency architecture, " the basis of their style remained the precept of Greece and Rome," and that Greek architecture was " almost unassailable " in civic buildings. Incidentally he points out that the sum voted in 1818 for building churches was quite inadequate to produce any rich Greek design, after the fashion of the day ; consequently most of them could achieve no more than a " picturesque " facade like that of St. Matthew's, Brixton. A wealth of some 150 photographs furnishes a complete picture of the Regency styles of architecture.

FRANK COLQUHOUN.